Boston University

School of Theology
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Danielsen Institute for Pastoral Counseling

Pleasant + sweet, nice to be around, engages in conversation, not better or hostile, shyness kept her from meeting men. Has acquaintances but no close friends/dates.

Case Study

Mary is a 51 yr old, white, single, RomanCatholic woman. Oldest of three girls (one 5 and one 15 years younger than she) she was born into a lower middle class family. Family was very close-knit, not very social. Worked hard to earn a living, were 'good' catholics, and 'minded their own business.'

highly appreciated 30-35 years Mgr.

Mary got a job with a local insurance company just day after high school graduation and has worked for the same company ever since, moving up gradually to a specialized position. Her father died when she was 21, leaving her to help support her mother and two sisters. Although she was the oldest, she always remained rather dependent, deferring to her mother's strong personality. Her second sister eventually married and moved out of the household. Third sister went to college, then graduate school, broke under the tension of her studies and was hospitalized for depression for about a year (after an attempted suicide). Through all of this Mary remained the 'steady' one, one whom mother could count on. She was always shy, and though she says she would like to have married, she never dated or was in any social situations where she might meet someone.

was in hospital one year.

no occasion she never had a dance.

Ten years ago Mary's mother died suddenly of a heart attack. Her youngest sister, who had recovered from her depression, undergone considerable psychotherapy and was working as a teacher, moved back into the family home and assumed much of the decision-making responsibility. Four years later Mary was diagnosed as having rheumatoid arthritis, the symptoms of which had begun to appear over the three previous years. In the next seven years she underwent three surgeries for joint replacements and became progressively more crippled. Her company clearly valued her services, however, and made great efforts to keep her working (allowed reduced hours, paid for taxis to get her to work, provided rehab counseling, etc.).

active disabling disease but is ongoing maintaining consistently

walks w/ canes, used wheelchair, takes pain pills, problem sleeping, in pain.

Then, five years ago her youngest sister married and moved out of the family home. Mary had to sell the house and move into an apartment alone. She has continued to work and considers her job the mainstay in her life. Her new brother-in-law and she do not get along very well, though much of this seems to be in Mary's perception rather than reality. Nevertheless, it limits the amount of contact she initiates with this sister, a person whom she once depended on greatly. She gets along with her other sister and her family well, but they live in another state so she can only visit them periodically.

lives isolated life.

has not tested reality

afraid of rejection.

Over the last ten years Mary has found herself becoming more and more depressed. She weeps frequently, has a very low energy level, and continues to isolate herself socially.

except going to work. rarely alone - doesn't want to eat w/ others who might not want her

Cheerlike person. Regards to church periodically

needy, weak dependent.

* *

Questions

Freudian formation of personality.

A Sample of Theory

Eric Erickson

Erickson was born in 1902 of Danish parents. Not 19ng after his birth, his father died and his mother married the pediatrition who had cured her son of an illness. Erickson was encouraged to become a docter but instead he studed to become an artist specializing in child portraits. After meeting Freud he became interested in psychoanalysis and completed psychoanalytic training under Anna Freud. Prior to that he had also been certified as a montessori teacher. He came to the U.S. in 1933 and became the first child analyst in the Boston area.
Erickson is best known for his development of the eight stages in the human life cycle, in each of which a new dimension of social interaction becomes possible. The stages correspond somewhat to Freud's ages of man and the stages are not resolved in the periods mentioned but are a contimuing process throughout life. The stages are:

1.	trust vs. mistrust	1 year	oral
2.	autonomy vs. doubt	2-3	anal&phallic
3.	initiative vs. guilt	4-5	oedipal
4.	industry vs. inferiority	6-11	latency
5.	identity vs. role confusion	12-18	puberty
6.	intimacy vs. isolation	young adulthood	
7.	generativity vs. self absorption	middle age	
8.	integrity vs. despair	latter years	

It is through Erickson that psychoanalysis is still alive, but with a new freedom to use the knowledge that Freud accumulated and expand on it.

Carl Rogers Client-Centered Therapy

Client centered therapy is a continaally developing approach to human growth and change developed by Carl rogers in the 1940's/ It's central hypothesis is that the growthful potential of any individual will tend to be released in a relationship in which the helping person is experiencing and communicating realness, caring, and deeply sensitive nonjudgmental understanding. The task of the therapost is to facilitate the clients awareness of and trust in his own actualizing processes. The primary discovery of client-centered therapy is that of the attitudes of the therapist which create the optimal climate in which the client can allow his own growth to unfold. The process of therapy is truly centered in the client whose inner experiencing dictates the pace and direction of the therapeutic relationship.

Viktor E. Frankel Logotherapy

Viktor Frankel is a psychiatrist and a professor of neurology who developed the theory of logotherapy after spending many years in a concentration camp where he lost all of his loved ones and himself only to find himself again when he found meaning in his life. This account is found in his book A Search For Meaning.
Logotherapy is a form of existential analysis. Frankle distinguishes several forms of neurosis and traces some of them to the failure of the sufferer to find meaning and a sense of responsibility in his existence. Logotherapy in comparison with psychoanalysis, is a method less retospective and less introspective. Logotherapy focuses rather on the future, on assignments and meanings to be fulfilled by the patient. At the same time, logotherapydefocuses all the vicious circle formations and feedback mechanisms that play such a great role in the development of neurosis. Thus the typical self-centeredness of the neurotic is broken up instead of being continually fostered and reinforced. According to logotherapy, the striving to find a meaning in one's life is the primary motivational force in man.

William Glasser Reality Therapy

Reality Therapy is a systematic treatment approach developed by William Glasser during his residency in psychiatry at UCLA in the 1950's and is a result of Glasser's supervisor, Dr. Harrington's doubts about traditional psychotherapy. It is applicable to individuals with behavioral and emotional problems as well as any individual or group seeking either to gain a successful identity for themselves and or to help others toward the same goal. Focusing on the present and on behavior, the therapist guides the individual to enable him to see himself accurately to face reality, to fulfill his own needs, without harming himself or others. The crux of the theory is personal responsibility for one'sown behavior which is equated with mental health.
Eight principles of Reality therapy are:

1. The relationship must be personal
2. We must focus on behavior rather than emotions
3. We must focus on the present
4. We must have the individual make a value judgment about what he is now doing that is contributing to his failure.
5. Assist the individual to develope a plan to alter his behavior and plan a better course.
6. He must choose a better way and commit himself to his choice.
7. When an individual has made a commitment to change his behavior, no excuse is accepted for not following through. Rather a new plan may be developed.
8. The therapist eliminates punishment, which always reinforces failure identity, and instead invokes discipline.

Eric Berne Transactional Analysis

Transactional Analysis is the name of an approach to interactional psychotherapy. Its concepts and techniques are indigenous to the group situation and are oriented toward gaining the greatest possible benefit from group tr3eatment. It was developed by Eric Berne in the years between 1950 and his death in 1970. Transactional Analysis(TA) uses four major methods to understand human behavior. 1. Structural Analysis-to understand what is happening within the individual. 2. Transactional Analysis-to understand what is happening between two people. 3. Racket and Game Analysis- to understand particular kinds of transactions which have bad feeling pay-offs and 4. Script Analysis- to understand the life plan that an individual is following.

Each person has three functional parts called ego states. Berne defined an ego state as "a system of feelings accompanied by a related set of behavior patterns." The three major groupings of these sets of feelings and behaviors in people are named Parent (P) Adult (A) and Child (C).

Berne also defined four possible life positions that one can be in. They are; Im' OK-You're OK
I'm OK-You're not OK
I'm not OK-You're OK
I'm not OK-You're not OK

Helping people to reassume the healthy life position I'm OK-You're OK, is one of the major goals of Transactional Analysis.

References;

Corsini, Raymond, Current Psychotherapies

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Frankl, Viktor, Man's Search for Meaning

Woollams, Brown, Huige. Transactional Analysis

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References:

Corsini, Raymond. Current Psychotherapies

Kinlow, David. Eric Berne's Black Arts of Man

Strunk, Walter. Basic Rules for Reading

Woolfield, Brown, Muize. Transactional Analysis

Richard Kunzman 6'3½", 192#, Morristown, N.J.
RC. 44.
Gen'l Appre –

Family History: Mother l. fath d. 1966 Ca.
youngest, bro 55 + sis. 49. f. Germ, m. Irish.

N.J – father alcoh., family diff. bridge,
away. blamed f for diff. mother coed.
brother get along better. sister no.
Bro 17 – him 6 – not much relat. Bro drinks
married x 3. Sister's son died of ca. Ashamed
of family – Not really good student – bec.
emot problems. Played ball – no really
good friends. Relig. at 7th – 8th grade –
finding ident. Cath HS.

Adolescence Bad time, sexuality – Cath
strict. One good friend in HS. Others
felt same (50-54). No security at home or
school. Strangers everywhere. Felt out
of step = others. Family poor. Was stronger
in school. Relig. faith a help. Decided to
be priest. Sexuality denied. All sexuality
forbidden, masturbation.

liked school, did well, studied. Reassuring. Had some friends.

Wanted to be priest at ~~H~~ Jr. H.S. - Had trouble c̄ xray. Returned hm. Got in OJ as OJ boy. Saved money. Seton Hall - Div. School. St. Mary's sem. in Balto. 3 degrees. BA, STB, STL. MEd. Loyola. Liked seminary. Common life 400 in theol. 250 philos. restrictions. but not hard. Prayers, study good. Tasks were good. Really liked it. Ord. 1963. Assigned to teach Eng. Woodrow HS. Minor SA. - Chosen to go to Brazil. Bad choice. Junior did well - but found cult diff. Also. priest. Very unhappy. 2 yrs. Father died. didn't get home in time. Archbishop sent back. ~~Trans~~. Went back. Transferred. Prest didn't like transferred in - got on plane + came home. Hosp. chap. Camden, N.J. liked it. (tried monastic life) didn't work. Temple U. did grad. psych. Rosemont College as campus [Trappist Monast - pugs. larger house]. Worked at Cath. Soc. Serv. pastoral care, hosp. [Trappist house in Ga. novice master strange - painful]

CASE STUDY

D. is ordained clergy, a Presbyterian, and has asked that his identity be cloaked, therefore, the personal description and much of the identifying data is fictitious, or deliberately transferred to another geographic location.

ok

D. is from an Anglo-Irish family, is 47 years old, was born in Oklahoma in the Great Depression. He grew up in Oklahoma until his teen years, when the family moved to Chicago, to a fairly rough section. He is the youngest child, with a sister who is now 49, a brother 55. His mother, still living, was of Irish background; his father English. D's early childhood was difficult. His father was alcoholic, drank in binges, was often away from home. His mother was cold and forbidding. She and the family blamed the father for their difficulties. D. got along well with his brother, but because of the 9 year age difference, there was not a great deal of relating, other than possibly as a parental figure. This brother now drinks heavily and has been married three times. He has almost no relationship with his sister and never did have. His sister's son has died of cancer.

Why the move?

A difficult home situation for sure.

as a child?

D. is a small man, blonde, bearded. He has a somewhat distant, formal manner.

from you? In general?

How do you understand this?

D. describes his boyhood almost objectively, with little emotion. He seems to have parted from it with his feelings and speaks of a sense of shame about his family reluctantly. He does not really wish to discuss this part of his life. He does remember, later, that his mother teased him about the smallness of his genitalia, and he has always internalized the feeling of having an inadequate organ.

an interesting point to share when he wishes to skip this part of his life.

at what age?

D. states that he was not a good student as a youngster. He attributes this to the emotional problems he was having at the time. He played ball, had no good friends, felt out of step with other children. He had no security at school or at home. His family was poor. He was an "Okie." He was a "stranger everywhere."

He began to find an identity in Junior High School when he attended an Episcopal boys' school, a scholarship having been arranged for him. His family felt that the additional expenses of having him in private school were an unfair burden and there was a lot of family quarelling about this step, but for D. it was a major turning point in his life. He felt stronger, had one good friend. He found his religious faith to be a help for the first time. He liked the school, studied hard, began to have success as a student. While in this school he began to think about becoming an Episcopal priest.

By?

It was a good setting

However, adolescence was not an entirely happy time, either. For him it was a particularly difficult time regarding sexuality. At home there were strict views of sexuality, all sexuality was forbidden, including masturbation. He began to be uncomfortable with his sexuality.

Was it spoken about?

From the lower boys' school, he was passed along to the Episcopal high school level, still a better school than he had been used to. D. continued to learn to study, to appreciate esthetically many things that had been denied him. In the 7th or 8th grade, he had his first case of hero worship, a young Episcopal priest. He (D.) was an acolyte. The rector of the church, on the other hand, was a older, harsh, unpleasant man. The church, for him, was a place of security. His father drank, his mother was cold. Here, life was more idealistic. He was surrounded by priests, and women teachers from a different class than his own.

Not unusual at his age considering his home & school life.

During these years he began to experience homosexual feelings, crushes. He liked being with other boys and young men, but tried to avoid acting as though he were enjoying it.

Did he feel guilty?

How did he get interested in missions?

D. talked to his advisor during the High School years, and talked about a growing vocation. He had some difficulties over a chest x-ray and was told that he probably would not be accepted for the mission field (his chosen vocation), in light of questionably poor health.

When did he start seminary?

After leaving high school, he went home and got an after-school job in an office as a messenger/office boy. He saved some money toward his education, and began college. He received a B.A. and a master's in theology, as well as a master's in education. He enjoyed life in seminary. There was a strong communal life. His Episcopal seminary had 400 in the Divinity program, 250 in the philosophy department. While there were some restrictions on the students, he did not find these hard to live by. He found his religious studies, prayer and community life rewarding. He enjoyed talks with other students and faculty. He was glad to survive ? and felt good about himself. There were homosexual tendencies and he was open with a counselor about these. He was given the advice to avoid situations where this might come up; to avoid atheletics and situations where men might be undressing, etc. He felt, at that time, that due to his religious feelings, that he would obey this direction. He wanted to be a minister -- maybe not an Episcopal priest necessarily, but to minister in some nearly related denomination. He had been attending a nearby Presbyterian church, and felt drawn to this denomination. He was a rather severe young man, and the Presbyterian doctrines appealed to him.

Was the severity an attempt to hide his feelings?

Following his denominational choice, he was ordained. He was hired as a teacher for an Episcopal boys' school (teaching English) and finally decided to follow his original choice, to become a missionary to South America. For him this was not a good choice. While he says that the other missionaries in the area felt he had done a good job, he did not feel good about it. There was a great deal of difficulty in adjusting to another culture. He felt crowded living with four adult men in one room. The rats came into the beds at night. One of the missionaries had a gun with which to shoot the rats. He was young, lonely, and unhappy.

or threatened?

He did not get along with the other missionaries. One of them was an alcoholic. He was uncomfortable in the strange surroundings

with this man as his closest American contact. He made some friends among the other missionaries, but there was no closeness. Alienation had always been a problem for him, and he did not know how to deal with intimacy. This whole time, for him, was saturated with failure, and while he has come to peace about it, it is a time which he remembers unhappily.

What made it a time of failure for him?

After two years in South America, his father died. He did not get to his father's bedside in time. After the burial he returned to the mission field, but to a different location. A missionary whom he did not like was transferred in to be his denominational co-worker, and he did not like or get along with this man or his wife. Against the counsel of his coworkers, to took a plane and came home.

What were his feelings about this?

Returning to Oklahoma, he was hired as a hospital chaplain, a job which he exceptionally likes, and which since then has been his chosen area of work. He still had difficulty socially. He was frightened by social occasions, but has overcome this to some extent. He got over his shyness, and feels he has come a long way.

What was threatening to him?

When asked why he was so shy in social situations, D. responds that he was an effeminate youth, was called "sissy," and other names. A lot of this had gone on in high school. He was small and lithe and many took this for effeminacy. He was beaten up by other boys on a number of occasions, and he had learned to be very wary of people. He was asked at what age he had felt "different" from other people, and responded "4". He liked being with other boys, however. He had crushes on older boys. Twice in his life he had had crushes on girls, one in the first and one in the fifth grade. These were his only heterosexual events. At home he had received mixed messages about his worth. He would come home and be beaten and teased. No place was secure. He was a battered child emotionally. His father was weak, his mother abusive. All of this, he felt, had affected his ability to respond normally in social situations.

Was his school (jr + sr high) co-ed? by whom?

At one point in his life, D. went to Scotland to live in a Presbyterian monastery on the Island of Iona. This was unworkable. It was too small and close a community. He has never married.

He seems to have made attempts to go great distances — missions to Scotland happened.

At one point in his seminary days, D. had an early relationship find with a male lover, but this was traumatic in light of his belief structure, and he did not repeat this attempt until much later in his life. D. for a time became a campus chaplain, but working with very young and attractive people was a painful time for him, possibly because he could not avoid his homosexual tendencies at the time.

At whose initiative?

or men?

Again, he returned to Oklahoma. He took a job as a social worker in a hospital and finally became a hospital chaplain once more. In this work he finds particular reward, and has now moved to an exceptionally fine position in this work. He attends a local Presbyterian church, and is active in that church's community and spiritual life. He has an opportunity through his contacts with other clergy to share his interest in art, the Bible, and has

? resources open to him. He is now beginning to work on a doctorate at B.U. in pastoral counseling.

Is everything a conquest?

It is interesting that at this point, when asked about his future plans, D. says that there is nothing left to conquer. He is at the top of his profession, and is not going to move up. Life is interesting; he is learning to take the moments as they are and enjoy them. The only challenge left is death. He might like to teach in a school of theology, but any movement he would make would be lateral and not upward.

see below

me, too

I was disturbed at this point by his flat affect, and I sought another session, where I could try to go more deeply into what was going on in his life at the moment. We had met in an area with fair privacy, but for this meeting, I chose a more secluded spot, an empty small classroom, where we were not to be disturbed and D. could speak more openly. At this point he asked me not to divulge his identity and I agreed that I would try to cover his identity as much as possible, and still do the assignment.

did you feel set up to be asked this at this point?

Had he not shared it previously?

At this session, D. opened up about his homosexuality. He discussed a relationship which he had had over the summer with a man whom he enjoyed. He talked about really rewarding sex after a life of abstination for many years. He speaks about this man with affection, love, regret. They have parted, and he has gone through a state of mourning for the relationship, including one drunken episode when he went to the man's apartment, but would not be let in, and apologized the next day. He badly wants a relationship that would matter. He senses that if he told anyone in his denomination that he was gay that he would be in for difficulties and would probably lose his ordination. He feels at the least he would be asked to go for psychiatric counseling. He does not wish to make his homosexuality public. He loves the ministry. He is good at what he is doing. He does not wish to risk or be a discredit, but he wants to live his own life. He is a bit sad that he did not act on his homosexuality earlier. He feels that at 47 it might be too late. ? He does not identify with the gay world. He has been a part of the straight church too long, and he feels that he would lose too much, and for what? There is no one attractive in his world at the moment, although he has a peripheral relationship with a young man of 24, but this relationship is not important enough to be worth risking everything he has worked for.

Has he had any previous relationships?

why?

Is this a realistic fear?

Does he see only the choice of the gay world (and church?) or the straight (whatever that is) church?

D. talks about the relationship he has had over the summer and feels with that relationship he had the best of both worlds (the man did not know he was a minister). He is regretful that he did not hang on to it. He is lonely here, to some extent, far from most of his close friends and family in Oklahoma. He feels that while he has no big plans to change his life, that he would like to have a stable relationship, a house in the country, either here or back home; he would like to settle down. Yet, because of his age that may never happen. On the other hand, there is a conflict because of his status in the ministry and his very real love for the ministry, which he feels he might lose and/or bring discredit to something he has given his whole life.

These two feelings are conflicting

Sounds very ambivalent

Case-STudy 5.

homosexuality? I'm not sure -

D. claims that while he used to feel guilt about his sexuality, he does not now. He tried for so long to put that side of himself away, and finally has accepted himself as he is. It is as though he had also gone through mourning for that part of his life, and while he would like to open it up again, there is almost a reluctance, at this point in his life, of having to go through it all over again.

Very tentative

He states that he might be willing to go into therapy in order to explore his feelings, to explore his past, to know himself, and maybe to run some risks in order to experience life more fully.

He is caught at this point between wanting to experience life more fully and finding comfort in his life as it is, and not wanting to "shake the foundations." D. has seen a psychiatrist in the past, just after coming back from South America, and he saw a counselor later in his life for a time. His contacts with therapy have been acceptable, but he has not been as open in the past as he might be now. He seems to be a person who has made an adjustment to life -- but now regrets that adjustment, and wants to live life more fully. He is not sure of just how much of his current security he is willing to give up in order to experience this openness. He is a person at a crossroad in his life. He is also of a good age to be at that crossroad, if Gail Sheehey's Passages is correct, since he senses that if it is going to happen for him at all, it must happen soon, since he is middle-aged and may not retain attractiveness to the people he finds attractive.

Were these helpful times?

Do you agree w/ this?

Yet, he seems somewhat younger than his age. He is athletic, runs, and keeps himself agile and in condition. He is not unattractive. He has a calmness and repose about him, which comes from a very deep religious faith, and which might well be the underlying rock upon which he could stand, if he did decide that he would not act upon his homosexuality in a way that would threaten his career, but continue to live out his life as he has lived it in the past.

I was concerned about this repose (whether it was depression or not), but as I spoke with him, I heard, not acquiescence and defeat, but the calm of his deep faith guiding him. I also heard, despite his disclaimer, a possibility that he has learned to live without involvement, and possibly likes the freedom not to be tied to anyone, and may well have chosen a life which enabled him to be free to move about, study, work and do what he chose without having to take another person into consideration. And yet you express a good deal of loneliness in him.

D. is an interesting, complex and challenging person. I would hope that he would go into some kind of exploration of himself so that he could make his decision voluntarily and with understanding of what he is doing, rather than just in obedience to what he feels are his religious understandings. For him, that would be the most rewarding and growing thing. He has a growing edge of understanding of his own sexual and social needs, and the need for relationship at this time in his life. What he will do with that, given the pattern of his life, is still a question.

Case-study 5.

Homosexuality? Bisexuality?

[illegible]

① Process of Education -
"Pie" of Prof. Fraser

Malcolm: Garvey
Church
Street
Prison
Schools
Community

Family
Media
Welfare Dept.

"Aim" of education -

② "Healthy Personality" - Psych.
"Vision of Good Society" - Educ.

③

2

④ Significant — mysticism / Christian - Jung
non " / Jewish - Freud

FREUD
Libido
LIFE INSTINCTS
SURVIVAL
↕
JUNG Psychic Energy
METABOLIC
WILL TO DO

UNCONSCIOUS
UNCONSCIOUS
*SUBCONSCIOUS
} repressed, forgotten, ignored impressions

Unconscience
Personal
*Collective

FR. Ego
Executive - Controlling

Superego
Traditional Values, Ideas
interpreted by child
Introjected by child

JUNG. Ego
Conscious Mind

Persona
Public personality in relation to social expectations -

5th Step

TRIVIALIZATION OF
1. The Audience
2. The Material

Fear - negative emotion in response to a frightening stimulus.

Phobia + learned response → neurotic.
Fear + Paralysis(?) Flight, Flee.
Worry +
Anxiety +
Hopelessness +
Depression + Perfect love casteth out fear.
Love overcomes fear.

Irrational Fear:

Fear of God - Awe, respect, obedience, (fear of separation).
Sense of the numinous.

Philip Keller - A Shepherd Looks At The Shepherd Psalm 23.

Psalm 139 - For parents re fears for children.

New situations, fear of change - Trust

The fragrance of Beauty = Acceptance of your own life.
Love, Power + a sound mind.
1 John 4:8, 4:18 ← God. / Evil. →

TRUST

Marjorie F. Ragona

CASE STUDY

D. is ordained clergy, and has requested that his identity be cloaked. For the purposes of this study, therefore, the personal description will be omitted. So will the identification of any denomination, since this might reveal his identity.

D. is from a Roman Catholic family, was born in 1936, into the height (or depth) of the Great Depression, at Valhalla, New York. He grew up in Morristown, New Jersey. He is the youngest child, with a sister who is now 49, a brother 55. He is 44. His mother, still living, was of Irish background. His father, now deceased, was of German parentage. D.'s early childhood was difficult. His father was alcoholic, drank in binges, was often away from home. His mother was cold and forbidding. She, and the family, blamed the father for their difficulties. He got along well with his brother, but since there was an 11 year age difference there was not a great deal of relating, other than possibly as a parental figure. This brother now drinks heavily and has been married three times. He had almost no relationship with his sister, still does not. His sister's son died of cancer.

D. describes his boyhood almost objectively, with little emotion. He seems to have pa rted from it with his feelings and speaks of his sense of shame about his family reluctantly. He does not really wish to discuss this part of his life. He does remember, however, that his mother teased him about the smallness of his genitalia, and he remembers and has always internalized the feeling of having an inadequate organ.

D. states that he was not a good student as a youngster. He attributes this to the emotional problems he was having at the time. He played ball, had no good friends, he felt out of step with other children. He had no security at school or at home. His family was poor. He was "a stranger everywhere."

He began to find an identity in Junior High School when he attended a Catholic school for the first time. He felt stronger, had one good friend. He found his religious faith to be a help for the first time. He liked the school, studied hard, began to have success as a student. While in Junior High School he found himself thinking about becoming a priest.

However, adolescence was not an entirely happy time, either. For him it was a particularly difficult time regarding sexuality. In a Catholic home and school there were strict views on sexuality, all sexuality was forbidden, including masturbation. He was uncomfortable with his sexuality even then.

D. entered the Catholic Junior High School because it was a better school. His father was angry with him for wanting to go to the Catholic school because of the cost of tuition, but these years were formative for him. He learned to study, learned to appreciate esthetically many things that had been denied him. In the 7th or 8th grade he had his first case of hero worship, a young priest. He (D.) was an altar boy. His pastor, on the other hand, was a harsh, unpleasant man. The church, for him, was a place of security. His father drank, his mother was cold. Here, life was more idealistic. He was surrounded by nuns and priests.

During these years he began to experience homosexual feelings, crushes. He liked being with other boys and young men, but had to try to avoid acting as though he were enjoying it.

D. attempted to enter a school for prospective priests while in High School. He had some difficulties with an x-ray (possibly of his lungs, given the time and place), and was not accepted. He returned home and got an after-school job in an office as an office boy. He saved money and began his education. (Again the schools will not be identified, since they might reveal the person, but they were major denominational schools). He received a B.A. and a theology degree, as well as a master's in education. He enjoyed life in his school of theology. There was a strong community life. There were 400 students in the school of theology, 250 in the department of philosophy, and while there were restrictions on the students he did not find these hard to live by. He found religious studies, prayer and community life at college rewarding. He enjoyed talks with other students and faculty. He was glad to survive and felt good about himself. There were homosexual temptations and he was open with his student advisor about these. He was told to avoid situations where this might come up. To avoid athletic situations where men might be changing clothing, etc. He made a conscious choice at that time to obey. He wanted to be a minister, and this was made part of the requirement for him. He never regretted that choice. He made his denominational choice during these years, which led to his ordination in 1963. He was hired as a teacher of English in a private denominational school, and finally decided to become a missionary to South America. For him this was not a good choice. While he says that the other missionaries in the area felt he had done a good job, he did not feel good about it. He found the culture difficult. There were four people living in a small room. The rats came into the beds at night. One of the missionaries had a gun with which to shoot the rats. He was lonely and unhappy.

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D. did not get along with the other missionaries. one of them was alcoholic. He was uncomfortable in the strange surroundings with this person as his closest American contact. He made some friends among the missionaries, but there was no closeness. Alienation had always been a problem for him, and he did not know how to deal with intimacy. This whole time for him was saturated with failure and while he has come to peace about it, it is a time which he remembers unhappily.

After two years in South America his father died. He did not get to his father's bedside in time. After the burial he returned to the mission field, but to a different location. A missionary whom he did not like was transferred in to be his coworker and he did not get along with this man. Against the counsel of his coworkers, he got on a plane and came home.

Arriving in New Jersey, he applied for and was hired as a hospital chaplain in Camden, which he exceptionally liked, and which since then has been his chosen area of work. He still had difficulty socially. He was frightened by social occasions, but he has overcome this to some extent. He got over his shyness, and feels he has come a long way. When asked about why he was so shy in social situations, he says he was an effeminate youth, was called "sissy" and other names. A lot of this had gone on in high school. He was effeminate and tall and willowy, and some of this was due to awkwardness. He was beat up on a number of occasions, and he learned to stay away from people. He was asked at what age he felt different -- age 4. He liked being with other boys. He had crushes on older boys. Twice in his life he had crushes on girls, in the first and fifth grades. These were his only heterosexual events. At home he received mixed messages about his worth. He would come home and be beaten and teased. No place was secure. He was a battered child emotionally. His father was weak, his mother abusive. He lived for a time in a tough section of Brooklyn, N.Y. His parents never slept in the same room. All of this, he felt, had affected his ability to respond normally in social situations. At one time he lived in a Christian commune, but for him this was unworkable. He has never married. He had one early relationship with a male lover, but not ~~since~~ UNTIL MUCH LATER WAS THIS ATTEMPTED AGAIN. He became for a time a campus chaplain, working with students. This was a strange and painful time for him, possibly because of his homosexual tendencies being brought out in working with attractive young people.

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He recognized that this was a bad situation for him and returned home. He took a job as a social worker and finally became a hospital chaplain once more. In this work he finds particular reward and has moved to probably the best such position in this area. He attends a local church and is part of that church's community. He has an opportunity through his contacts with other clergy to share his interest in art, the Bible, and has a good religious library available to him. He in enjoying life and feels appreciated. He is now beginning his work on a doctorate at B.U.

It is interesting that at this point, when asked about his future plans, D. says that there is nothing left to conquer. He is at the top of his profession, and is not going to move up. Life is interesting; he is learning to take the moments as they are and enjoy them. The only challenge left is death. He might like to teach in a school of theology, but any movement he would make would then be lateral and not upward.

I am disturbed at this point by his flat affect, and I ask for another session where I can delve more deeply into what is going on in his life at this moment.

We have met in an open area with fair privacy, but for this meeting I choose a much more secluded area, an empty small classroom, where we will not be disturbed and D. may speak openly. He asks me not to divulge who he is and I agree that I will try to shield his identity as much as possible and still do the assignment.

At our second session, D. opens up about his homosexuality. He discusses a relationship which he has had over the summer with a man whom he enjoys. He talks about really rewarding sex after a life of abstaining for many years. He speaks about this man with affection, love, regret. They have parted and he has gone through a state of mourning for the relationship, including one drunken episode, when he went to the man's apartment, but would not be let in, and had to apologize the next day. He badly wants a relationship that would matter. He senses that if he told anyone in his denomination that he was gay he would be in for difficulties about jobs and possibly even be asked to go for help. He does not wish to make his homosexuality public. He loves the ministry, he is good at what he is doing, and he does not wish to risk or discredit, but he wants to live his own life. He is a bit sad that he did not act on his homosexuality earlier. He feels that at 44 it may be too late. He does not identify with the gay world. He has been a part of the straight church for too long, and he feels that he would

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risk too much, and for what? There is nobody attractive in his world at the moment. There is a young man of 24, with whom he has had a peripheral relationship, but that would not be worth it. He thinks of the relationship he had over the summer and feels that with that relationship he had had the best of both worlds, and is regretful that he did not hang on to it. He is lonely here, to some extent. His roots are in New Jersey, and he has loving friends there. He feels that while he has no big plans to change his life, that it would be nice to have a relationship with someone, to buy a house in the country, to settle down. Yet, because of his age, this may never happen. On the other hand, he would prefer to remain faithful to his ministry, and not bring discredit on something that he has given his whole life to.

D. claims that he used to feel guilt about his sexuality, but he does not now, he tried for so long, and finally has accepted himself as he is. It is as though he had gone through a mourning period for that part of his life, and while he would like to open it up again, there is almost a reluctance to have to go through it all over again.

He states that he might be willing to go into therapy at this time in his life to explore his feelings, to explore himself, and to maybe run some risks in order to experience life more fully.

He is caught at this point between wanting to experience life more fully and finding comfort in his life as it is, and not wanting to "shake the foundations."

D. has seen a psychiatrist in the past, once just after coming back from South America, and he saw a counselor later in his life for a time. His contacts with therapy have been acceptable, but he has not been as open as he might be now. He seems to be a person who has made an adjustment to life -- but now regrets that adjustment and wants to live life more fully. But he is not sure of just how much he is willing to give up of his current security in order to experience this openness. He is a person at a crossroad in his life. He is also of a good age to be at a crossroad, if Gail Sheehey's Passages is correct, since he senses that if it is going to happen at all for him, it will have to happen soon, since he is middle-aged and may not retain attractiveness to the people he finds attractive endlessly.

D. has a calmness and repose about him, which comes from a very deep religious

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faith, and which might well be the underlying rock upon which he could stand if he decided that he would not act upon his homosexuality, but would live out his life as he has lived it in the past. I was concerned whether this repose was depression or not, but as I spoke with him, I heard, not acquiescence and defeat, but the calm of his deep faith guiding him. I also heard, despite his disclaimer, a possibility that he has learned to live without involvement, and possibly likes the freedom not to be tied to anyone, and may well have chosen a life which enabled him to be free to move, study, work and do what he chose without having to take another person into consideration. D. is an interesting, complex, and challenging person. I would hope that he would go into some kind of exploration of himself so that he can make his decision voluntarily and with understanding of what he is doing, rather than just in obedience to what he feels are his religious understandings. For him, that would be the most rewarding and most growing thing. He has a growing edge of understanding of his own sexual needs and need for relationship at this time in his life. What he will do with that, given the pattern of his life, is still a question.

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"A Death in the Family"

From the perspective of Pastoral Care

Assumptions

Pastoral Care is the total ministry of pastor and congregation with an individual or family in crisis. In the broad sense, such ministry includes programs and resources for helping individuals and families to prevent or prepare for major crises, to cope with crises when they occur, and to reorganize and rebuild life after the acute crisis is over. The long-term goal is that persons might grow in love toward God, neighbor, and self in and through the experience of crisis.

A crisis is an experience of loss or threat of loss which seriously disrupts, or threatens to disrupt, the life of an individual or family.

The ability to cope with crisis and to grow through the experience depends on the resources of the individual or family and the support systems available to them.

Questions

1. What resources did the Little family have to cope with the death of their husband and father?

2. To what extent were they able to make use of these resources?

3. What support systems were available to them?

4. What was their experience with these support systems?

5. What kinds of resources might have been available from a black church and/or the black community? Why were these resources not available to the Little family?

6. What were the crucial events that contributed to the deterioration of the family after the death of their husband and father?

7. What are the implications for development of programs and resources for pastoral care in a local congregation, black or white?

Carl Jung

I Brief Biography

Empirical Tradition
male-dominated society
Pathology centered

A. B. Switzerland July 26, 1875

B. Educated in European tradition to be a psychiatrist (ca 1900)

Context: Industrial Revolution
new sciences
Romanticism

C. Relations with Freud 1900 – 1914

1. Correspondence 1900-1914: Jung as Freuds successor "son"

2. Joint lectures in publication

3. Break over (principally) Freud's pansexualism. "inadmissable"

Analytical Psychology
Introversion - extroversion.

D. Work after Freud's influence

1. Criticism of Freud (teleology + causality)

aims + aspirations | Indiv + racial / cultural context

E. D. July 6, 1961

Creative development + yearning for rebirth.

II Jung's Theory of Personality

A. The Ego – Conscious mind

B The Personal Unconcious

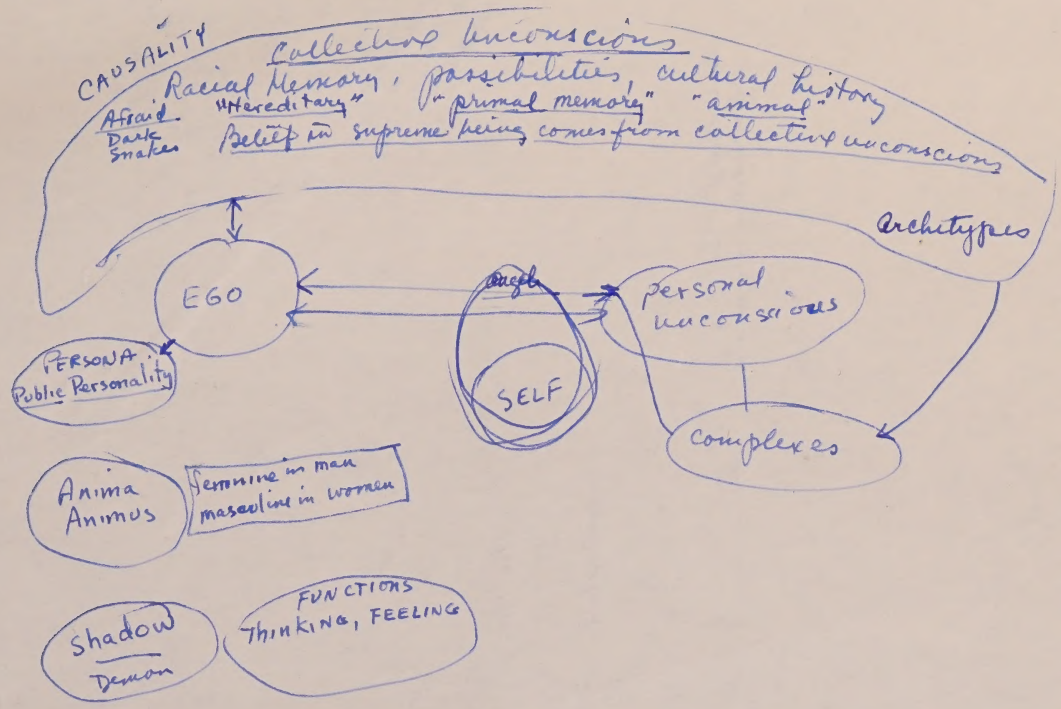
Child Complex:
Internalized child memory. etc.

Mother Complex
thoughts, feelings + actions
internalized parent.

1. Complexes

PERSONAL Experiences - repressed
suppressed
forgotten
ignored
weakly present

organized group or a constellation of feelings thoughts, memories - magnetic - attracts


CAUSALITY
Collective Unconscious
Racial Memory, possibilities, cultural history
Afraid "Hereditary" "primal memory" "animal"
Dark
Snakes
Belief in supreme being comes from collective unconscious
Archetypes
EGO
Ego
personal unconscious
PERSONA
Public Personality
SELF
complexes
Anima
Animus
feminine in man
masculine in women
Shadow
Demon
FUNCTIONS
THINKING, FEELING

C. The Collective Unconcious

All subliminal content.

1. Racial Memories / possibilities
   a. Supreme Being so heavily reinforced it takes little experience to be manifest
   b. There is nothing new under the sun

Thought form which Creates large amts. of emotional.

2. Archetypes
   a. Example of Mother

Powerful, dominant, God figure.

   b. Example of son-god
   c. Interfusion of archetypes
      (1) hero + wise old man = philosopher King
      fusion

Birth, rebirth, death, power, magic, unity, hero, child, God, demon, old wise man, earth mother, animal.

   d. Types of archetypes

D. Archetypes as separate systems

1. The Persona — a mask
   a. Public personality when only personality alienation develops!
   b. When ego identifies with Persona
   c. Relation to Soperego

2. Anima - feminine archetype in men
Animus - masculine archetype in women

a. Men know women by their Animus
Women know men by their Anima

3. Shadow - "instincts" from antiquity ("MR. HYDE")

Hidden behind "persona"
unpleasant + socially reprehensible

a. Responsible for concept of original sin

b. When projected becomes devil

c. Relation to Freud's Id.

Synthesis 4. Self

Constantly reaching up, looking to future → idealized.

a. Psychology of total unity - the mandala

b. Self is life's goal.

c. Self cannot emerge until personality becomes fully developed - in middle age!

5. Attitudes

a. Introversion - oriented toward inner subjective world - ME

b. Extroversion - oriented toward external objective world - WE

Ego Extra = UNCON. INTRO
- balance -

c. One is dominant and conscious while other is subordinate and unconcious.

6. Functions – 4

Intellectual Process — rational

a. Thinking – ideational and intellectual

Pleasure, pain, anger, fear, sorrow, joy, love. — rational

b. Feeling – the value of things / subjective
sensual

Concrete facts + representations of world. — irrational

c. Sensing – perceptual / reality function

beyond → all of above. — irrational

d. Intuition – perception by way of unconcious processes.

e. The four functions as a totality

orientation of personality

1. Thinking & feeling are rational

2. Sensation & intuition are irrational

3. Not equally well developed in all people

7. Interactions among these systems

a. compensation — for weaknesses of another
introvert may have strong persona / hide real self.

b. opposition – inner conflict

c. unity – synthesis of self – Polar elements also attract.

8. Energy = Libido – psychic energy. ("Work of personality")
Potential force

A. Value – amt. of psychic energy invested in an element of the personality.

Hall + Lindzey
Theories of Personality

Constellating Power
1. Direct observation + analytical deductions
2. Complex indicators
3. Intensity of emotional expression.

Equivalence - If energy is expended to bring abt. a certain condition, the amount expended will ~~reappear~~ elsewhere in the system.

Entropy - Energy will pass from stronger value to weaker until a balance is reached.

Energy is expended in self-realization

Synchronicity - things that happen together but are not causes of one another.

Transcendent Function - Unifies - Synthesizes - Achieves balance.

Sublimation/ investment in substitute / Repression - blocking of energy. - Transfer of psychic energy from one process to another in a same or different system.

Symbolization - investment energy. - 1. attempt to satisfy an instinctual impulse that has been frustrated.
2. Embodiment of archetypal material

Symbols allow us to discharge energy

Individuation - differentiation into systems self-becomes functional

E. Dynamics of Personality

1. Psychic energy - psychic values (intensity)
   a. The constellating power of a complex
2. Equivalence - reappearance of energy
3. Entropy - energy seeks balance
4. Use of energy
   a. Energy goes to instincts
   b. Energy left over by instincts goes to cultural and spiritual values

F. Development of Personality

1. Causality versus Teleology
2. Synchronicity
3. Heredity - biological as well as ancestral experiences
   a. experiences = archetypes
4. Stages of development
5. Progression and Regression
6. The individuation Process

7. The Transcendant Function
8. Sublimination and Repression
9. Symbolization

You are the pastor of a church...

One of your parishoners, a man fourty-five years of age, is hospitalized as a result of a diving accident. The mylogram shows serious damage to his cervical vertebrae. His legs are completely paralyzed and he has limited use of his arms. It has been three weeks since the accident.

economics

The man is a construction worker. He has worked his way up to his position as foreman of a company, and is able to operate heavy machinery. Between his construction salary and the money he makes doing odd jobs for people who need a tractor, backhoe, etc., on weekends, he makes a good living for himself and his family. He and his wife are happily married. They have three children, the first of which just entered college.

manhood
dependency
self-image

The man is deeply depressed. He tells you his life has been his work at least as much as his family. He has always been proud of his physical strength and how hard he could work. Now he finds himself weak and helpless, and it is unlikely that he will be able to return to work. His insurance will pay him approximately a third of his salary monthly for the rest of his life, but this will not be enough to put his children through college.

worthlessness
hopelessness

He tells you that he has nothing to live for, that his family would have been better off if he had died and they had collected all of the insurance money. He asks you how a man can feel like a man when he can't work, can't earn a living for his family, can't even stand on his own two feet. He is no sure whether his company will be able to create a job for him in the future, and anyway, such a position would be pure charity and he doesn't want charity.

rejection
projection
sexuality

He is ashamed that he can "no longer be a man in relation to his wife" and wonders how long she can remain faithful to him, cripple that he is. His wife is very loving, patient and deeply committed to him, but he handles his anger and feelings of inadequacy by attacking her and keeping her at an emotional distance. He makes it very difficult for her to do anything for or with him. She tells you privately that she can live with his paralysis and the changes in life style that will be necessary, but she does not relish thrity more years of his attacking her and holding her at a distance. She says he is not meeting and is not trying to meet any of her emotional needs.

anger
depression
hopelessness
theodicy

The man responds to you in anger when you try to talk with him about how he is doing and what sort of adjustment he is making. He tells you he doesn't want to make any adjustments, that he doesn't want to accept his condition and what happened to him. He tells you he is angry at God and wants to know why God has allowed this to happen. He wants to know what he has left to live for, and why he shouldn't be depressed and angry at his fate.

thanks to Dr. P. Sanderson for case materials.

Discomfort re thoughts + fantasies ch I ought not to have.

We all have thoughts + fantasies which we feel are unacceptable, there are such places in everyone and I hear your discomfort about them.

I know I shldnt feel this way + I know it a sign of my sinfulness, but I have dif. believing in God after so much rain on my parade.

"Wanna borrow my umbrella?"

What makes you feel that its sinful?

I hear you saying "it's sinful"

Incompleat in Thought & Gentleness at 3 months
not 4 times.

In our time Thought + Gentleness which
are far are incomprehensible, there are
such places in everyone and I know you
incompleat about them.

I know I without fear also from 2 to 3 times
in a year I am thoughtless, but I
know my thoughtlessness in bad style, I'm cruel
towards my friends.

"Would Jesus my weakness?"

What makes you feel that is "Perfect"?

I know you replying "It's Perfect"?

Reserve List for Feminist Critiques TY 702

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GO TELL IT ON THE MOUNTAIN

John Grimes	Similarities to Malcolm X	Differences
Setting PLACE	Both had rural to city shift Both eventually came to N.Y.C.	John Grimes family moved South to North. Malcolm's family moved within similar geographic location.
TIME	Both began in 1920-1930 era	Malcolm moved historically through 1940's - 1960's.
CHARACTERS: Father	Preacher-Somewhat itinerant Somewhat violent man. Brutal with children and mother.	Malcolm's father ~~died~~ Killed while he was young. No indication that John's father would die. Malcolm loved his father. John did not. Factor of idealization. in Malcolm; absent with John. Malcolm's father did not brutalize him. Malcolm's father was highly political, involved in black separation movement. John's father was not.
Mother	Docile women. Abused by husbands.	John's mother was less docile, more apt to protect children -- stand between them and father. Malcolm's brothers and sisters tended to respect mother. Gabriel did not respect his mother as much. Malcolm's mother became insane, no hint that John's mother would do so. Very strong woman., but quietly so.

Do Girls Fit Into Industry

John Grimes	Similarities to Malcolm's	Differences
Setting: Boston	Both had rural vs city ancestry. Both eventually came to N.Y.C.	John Grimes family moved South to North. Malcolm's family moved within similar geographic location.
Story		
Time	John began in 1920-1930 era	Malcolm moved historically through 1940's - 1960's.
CHARACTERS: Father	Preacher-Southern literary. Dominant violent man. Brutal with children and mother.	Malcolm's father died while he was young. No indication that John's father would die. Malcolm loved his father. John did not. Father of identification in Malcolm: Bonnie with John. Malcolm's father did not beat him. Malcolm's father was highly political, involved in black separation movement. John's father was not.
Mother	Docile woman. Ruled by husband.	John's mother was less docile, but no protect children -- stand between them and father. Malcolm's brothers and sisters looked to protect mother. Malcolm did not remember his mother as much. Malcolm's mother became insane, whilst that John's mother would do so. Not saying Malcolm's mother definitely so.

	Similarities to Malcolm X	Differences
Mother		Deeply involved in her church, and kept the children involved in the church, including attempt to keep Gabriel there also. (Somewhat unsuccessful). John's mother has emotional support from relatives, Malcolm's did not.
Siblings: Brothers Sisters	Closeness to brothers. Almost no mention of sisters, as real figures. John's sisters are infant, or very young child.	John is somewhat fearful of Roy. Malcolm gets a lot of support from his older brothers later in life, they too are Muslims. Strong men. John's brother is not into the church and seems more headed for trouble. Angry young man, but going through much that Malcolm went through. (Would the story have been different told from Roy's viewpoint instead of John's?)
Aunt	Powerful figure in both their lives. Tended to be there for all members of the family in times of trouble. Similar personality types -- Both seem to be based on "Auntee" archetype.	John Grimes aunt was having her own difficulties and problems, facing death from cancer, etc. Unsuccessful business woman in the case of John, very successful in Malcolm's case. John's aunt gives his mother real support, Malcolm's aunt gave the support to the children.
Male Ideal Figures Elijah Mohammed Elisha		Elijah Mohammed was older, adult figure, idealized, and when he disappointed Malcolm, Malcolm was crushed. Elisha was almost an older peer, and not as mentally-emotionally idealized. Physical idealization. ? Homosexual interest in Elisha?

	Similarities to Malcolm X	Differences
JOHN	Young black boys, growing up in large families, with attendant problems of poverty.	Malcolm has to go it alone most of the time. His father is dead, his mother insane.
	Both carry the hope of the family -- Malcolm was his father's selected out child. John is his mother's.	John is surrounded by family. His father is brutal, but his mother tries to protect him.
	Both have an "auntee" who protects and assists family.	John is apolitical, fairly religious. Tries to reach the religious experience that is expected of him, and may have.
	Both are sons of preachers, itinerant in type, evangelists.	John has friends (Elisha), close family ties to extended family.
	Church has important place in both lives -- Malcolm rejects, John accepts.	
	Yet, religious ties are important to both. Malcolm has "conversion" to Islam. John has "conversion: to Jesus-faith.	
	Both have important brother figures in their lives.	John does not identify with his brother. Malcolm does.
	Women are unimportant in both lives. John is still young (and possibly,if the book is autobiographical) has homosexual interest in Elisha. Malcolm does not really like women, or trust them. His major relationships are with male figures.	John feels some physical interest in Elisha. This may be a normal phase or it may precourse his later homosexuality. If Elijah had any such thoughts they would have been sublimated and unacted on -- and probably not sexual, in light of his sexual puritanism at a later date, and his compulsive masculinity.
		John is a relatively soft man. He is not compulsively masculine, He accepts (seemingly) his own gentleness. He is his mother's son. Roy is his father's.
John is illigitimate.		

Similarities to Malcolm X

Young black boys, coming up in large families, with absentee problems of poverty.

Both carry the hope of the family -- Malcolm was his father's selected out child. John is his mother's.

Both have an "uncle" who protects and assists family.

Both are sons of preachers, intelligent in type, evangelists.

Church has important place in both lives -- Malcolm rejects. John accepts.

Yet, religious ties are important to both. Malcolm has "conversion" to Islam. John has "conversion: to Jesus-faith.

Both have important brother figures in their lives.

Women are unimportant in both lives. John is still young (and possibly if he chose i sexuality) has homosexual inherent in Islam. Malcolm does not really like women or trust them. His major relationships are with male figures.

Differences

Malcolm has to go it alone most of the time. His father is dead, his mother insane.

John is surrounded by family. His father is brutal, but his mother tries to protect him.

John is ambivalent. Firmly religious. Tries to reach the religious experience that i engaged of him, and may have.

John has friends (Miriam). Close family ties to extended family.

John does not identify with his brother. Malcolm does.

John feels some physical interest in Miriam. This may be a normal phase or it may presumes his latent homosexuality. If Miriam had any such emotions they would have been submitted and repressed or -- and probably more likely, in light of his sexual orientation at a later date, and his compulsive masculinity.

John is a relatively soft man. He is not compulsively masculine, he accepts (seemingly) his own gentleness. He is his mother's son, not his father's.

John is disgraceful.

	Similarities to Malcolm X	Differences
Role of Church		John and his family were deeply involved over time in a local church, which gave them support, love, and care. There were other church members to whom they could turn in difficult times, others who would support their emotional and religious life (Praying Mother Washington, etc.)
Role of Black Separation Movement		John and his family are not involved in any kind of political action at this point in their story. This was somewhat surprising, since they lived in N.Y.C. -- however, they were <u>not</u> in Harlem, and were living in an area of relatively mixed races.
Factors of Idealization		Malcolm idealized his dead father and, in effect, lived out his life. John does not idealize Gabriel. He sees Gabriel for what he truly is, a pretty poor preacher and a rather dissolute man, trying to look like he's holy. In effect, John's father is more like Elijah Mohammed <u>after</u> Malcolm sees through him, so that John is spared the crashing of his ideals. Also, Elisha is seen as being normally sexual, etc. He is called out in front of the church for his relationship with the girl, and admits his "sinfulness." John does not have to deal with super-men, Malcolm does.

GO TELL IT ON THE MOUNTAIN

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'en resonance by Miss vis's insights into current men's concerns such as rape, ld care, housework and productive freedom.

THE WORLD RUSHED IN. e California Gold Rush Ex-rience. By J. S. Holliday. mon & Schuster. $16.95.) A eticulous reconstruction of California stampede," told ough entries in the diary of w York farmer William ain, who joined the Gold sh at its beginning. Excerpts n other chronicles of the e give depth to Swain's en-ing personal tale.

Poetry

NTARCTIC TRAVELLER. Katha Pollitt. (Knopf. .50.) "These poems are beau-l objects. Stately, dignified, htly aloof, they exult in pol-d diction and elegant sur-e."

HE CHINESE INSOMNI-. New Poems. By Josephine obsen. (Pennsylvania. 5.) These "characteristi-y understated poems at-pt to calibrate in exquisite, shed and unfailingly intelli-language the wonders and ors of the interior land-e."

IE COUNTRY BETWEEN By Carolyn Forché. rper & Row. $11.50.) This of mostly political poems t El Salvador "is a distinct forward" for this young "The cumulative power of olume is considerable."

E FORTUNATE TRA-LER. By Derek Walcott. rar, Straus & Giroux. .) "Descriptive and medi-e occasions. . . . He writes forcing his themes to rise e occasions of his rhetoric. There are some gorgeous s" here.

NDREDS OF FIRE-S. By Brad Leithauser. pf. $11.50.) Some of these s "transport the reader to s of suggestiveness in-g time, nature and mys-hat could never be encom-d by cleverness, sheer r mere observation."

E LAST LUNAR BAE-ER. By Mina Loy. Edited ntroduced by Roger Con-With a Note by Jonathan ns. (The Jargon Society. The first publication of than a third of the poems late Miss Loy, who won aise of Ezra Pound, T. S. and many other great

LIFE SUPPORTS. New and Collected Poems. By William Bronk. (North Point Press. $20.) "The quality of our experience is unmistakable in these abstract poems, which nevertheless are more concrete than the 'objects' of reality."

THE MAN IN THE BLACK COAT TURNS. By Robert Bly. (Dial. $10.95.) "The most somber book he has written," but "the surfaces of these poems crackle with energy, liveliness."

THIS JOURNEY. By James Wright. (Random House. $10.50.) Poems that explore "the terrible harshness and beauty of nature, but with a luminous depth and intensity." The last volume completed by Wright, who died two years ago at the age of 52.

WHISPER TO THE EARTH. By David Ignatow. (Atlantic-Little, Brown. $10.95.) "This book is a triumphant return for David Ignatow, a testament to the enduring spirit of man."

A WILD PATIENCE HAS TAKEN ME THIS FAR. Poems 1978-1981. By Adrienne Rich. (Norton. $4.95.) "We are in the presence here of a major American poet whose voice at midcentury in her own life is increasingly marked by moral passion."

Science & Social Science

BEYOND THE IVORY TOWER. Social Responsibilities of the Modern University. By Derek Bok. (Harvard. $15.95.) The president of Harvard "brings a keenly analytical mind" to his renegotiation of the relationship between universities and society.

THE BILL JAMES BASEBALL ABSTRACT 1982. By Bill James (Ballantine. Paper, $5.95.) A "marvelous" book, based on "sabermetrics" — the mathematical and statistical study of baseball.

BLAMING TECHNOLOGY. The Irrational Search for Scapegoats. By Samuel C. Florman. (St. Martin's. $12.95.) A spirited polemic in defense of technology, arguing that the changes made in our lives by technology are not determined by technologists, but result from larger "human choices made in constantly shifting circumstances."

THE COSMIC CODE. Quantum Physics as the Language of Nature. By Heinz R. Pagels. (Simon & Schuster. $17.50.) A "marvelously effective" explanation of the fundamental ideas of theoretical physics.

THE GERMANS. By Gordon A. Craig. (Putnam's. $15.95.) A "literate, eminently readable" and unconventional history of German life and culture over the past several centuries.

GREED IS NOT ENOUGH. Reaganomics. By Robert Lekachman. (Pantheon. $13.50.) A critique of current domestic policy by one of America's leading economists.

THE GROWTH OF BIOLOGICAL THOUGHT. Diversity, Evolution and Inheritance. By Ernst Mayr. (Belknap/Harvard. $30.) This first of two "ambitious" volumes on the background and development of the ideas of modern biology focuses on the ultimate questions of evolution.

THE HIDDEN FACE OF EVE. Women in the Arab World. By Nawal El Saadawi. (Beacon. Paper, $8.25.) The first book by the Egyptian doctor, novelist and Marxist feminist to be translated into English: a discussion of the lives of women in contemporary Egypt, in world history and in Arab history and literature.

HOMETOWN. By Peter Davis. (Simon & Schuster. $14.95.) A report on America as seen through one community — Hamilton, Ohio: "The stories . . . will doubtless resonate in other American hometowns."

IN A DIFFERENT VOICE. Psychological Theory and Women's Development. By Carol Gilligan. (Harvard. $15.) A "consistently provocative," feminist reassessment of Lawrence Kohlberg's theories of moral development.

THE INVISIBLE BANKERS. Everything the Insurance Industry Never Wanted You to Know. By Andrew Tobias. (Linden/Simon & Schuster. $15.50.) A "good read" about the insurance business, by the author of "The Only Investment Guide You'll Ever Need."

IS THERE NO PLACE ON EARTH FOR ME? By Susan Sheehan. (Houghton Mifflin. $14.95.) A "moving, coherent" study of mental illness and its treatment, which focuses on the pseudonymous Sylvia Frumkin, a diagnosed and deteriorating schizophrenic, and her experiences at Creedmoor Psychiatric Center.

LANGUAGE OF THE UNDERWORLD. By David W. Maurer. Edited by Allan W. Futrell and Charles B. Wordell. (Kentucky. $30.) Papers and articles, representing 50 years of research by the late lexicogra-

SOMERVILLE HOSPITAL
TUITION ASSISTANCE APPLICATION

NAME Marjorie F. Ragona DATE 1/21/82

DEPARTMENT Division of Community Health POSITION Med. Secretary

DATE OF HIRE June 24, 1981 HOURS WORKED PER WEEK 20

SCHOOL I PLAN TO ATTEND: Boston University - School of Theology

COURSE TITLE: Religion and Mental Health *

COURSE DATES: Spring 1982

COST OF TUITION ONLY $340.00 per course

ELIGIBLE FOR OTHER REIMBURSEMENT? YES X NO

IF YES, EXPLAIN: I receive $930 a semester as a full time student, pay additional $500 personally.

THESE STUDIES RELATE TO MY JOB IN THE FOLLOWING WAY(S): I will be working with the Lifeline Program which deals with elderly living in their own homes. I will have personal contact with these patients. This course deals with enabling the elderly to function better independently, and help them deal with restrictions on daily living activities, achieve better mental health, and maintain independence. The course also deals with women and Black persons. There is a definite tie-in with my Lifeline work, particularly, however.

I HAVE READ THE TUITION ASSISTANCE POLICY AND AGREE TO ABIDE BY ITS PROVISIONS AND REQUIREMENTS WHICH WOULD INCLUDE ONE YEAR'S EMPLOYMENT FOLLOWING COMPLETION OF ANY FINANCIALLY ASSISTED STUDIES. FAILING THAT I AGREE TO REPAY THE HOSPITAL THE FULL AMOUNT OF ASSISTANCE.

Marjorie F. Ragona 1/21/82
EMPLOYEE SIGNATURE DATE

APPROVALS

DEPARTMENT HEAD _____ DATE _____

DIVISION HEAD _____ DATE _____

DIR. EMPLOYEE SERVICES _____ DATE _____

PRESIDENT _____ DATE _____

3/77 COMPLETE IN TRIPLICATE

* I am a student in the M.Div. program, with a major in Pastoral Counseling.

TE 801
Religion and Mental Health

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TY801 RELIGION AND MENTAL HEALTH
Dr. Carole R. Bohn
Spring, 1982

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Selected Readings on Aging (found in reserve folder in library)
Mental Health in America (ed. Richard Allan)
Chapter 7, pp. 249-280 (on reserve)
Clements, : Ministry & the Aging

Class Meetings:

January 21: Introduction to course
Setting a theological context

January 28: Establishing our theological presuppositions
Read Becker, The Denial of Death

February 4 and 11: An examination of theological and psychological views of persons
(Materials to be distributed in class)

February 18, 25, and March 4: Women, Traditional Views and New Approaches
Read Rohrbaugh, Women: Psychology's Puzzle
(Special emphasis on Ch. II and V to develop a methodology for examining other special groups)
First reading analysis due February 25 (one copy turned in and one copy in reserve library folder)

March 11 - No class, spring break

March 18 and 25: Health and Illnes for Blacks in western culture
Read Grier and Cobbs, Black Rage
Second reading analysis due March 25

April 1 and 8: Getting Old: The Elderly and Mental Health
Read Mental Health in America (Ch 7) plus materials to be distributed in class
Third reading analysis due April 8.
Clements: Ministry & the aging

April 15 and 22: Other special interest groups - class presentations

Written Assignments:

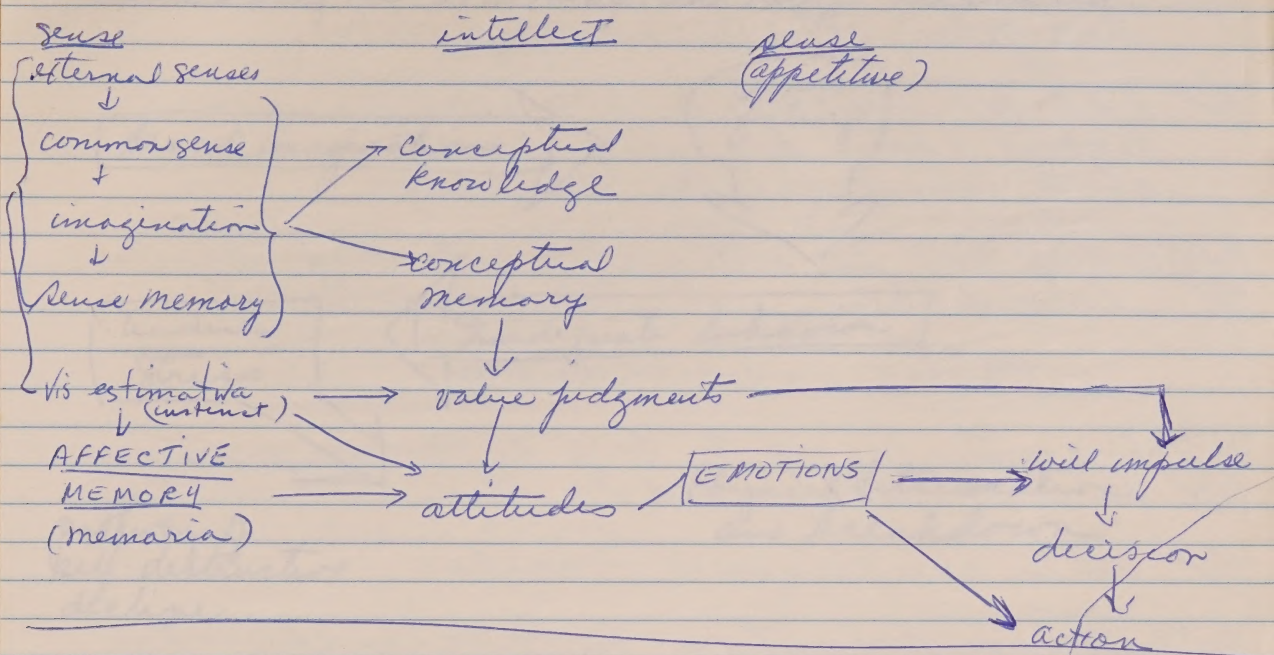
- To begin, a one page statement on your present views of health and illness from both psychological and spiritual perspectives. No research please...just a clear, concise statement of your views. Due January 28.

- Analyses of three additional readings, one in each of the above categories (women, blacks, elderly - or another of your choice) to be shared with the class. Should include a brief summary of the materials, but focus primarily on your response, critique and what you have learned. Due at conclusion of each section as indicated above.

- A final paper presenting your views on psychological and spiritual health and illness as developed in the process of the course. This paper should include an exploration of the resources which have influenced your present thinking as well as the process by which you come to your present position. Be as creative as you like...a case study, short story, personal history, etc. might well be the basis of this paper. Due on the first day of exams; there will be no final exam for this course.

Knowing
sense, intellect

Willing
sense, intellect



1 — Event = 3 — Emotion = 5 — Behavior

appraisal
attitude
assumption
2

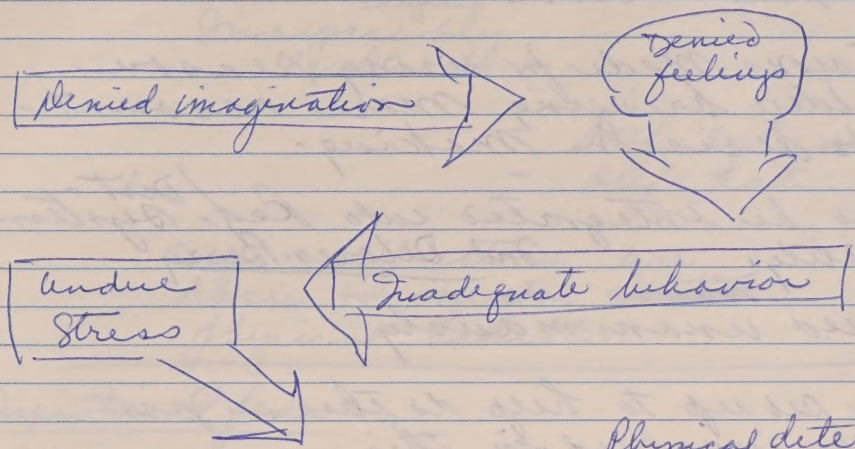
motive -
decision -
4

Anger always triggers unfair - own perception - need for justice.

Confrontation
Pulling petals off does not produce full-blown rose but wrecked buds!
Grish = The thought of the bad time to come will sustain you.

Anger always triggers unfair - in my perception.

Prudence - Doing the best thing, all things considered.



Physical deterioration and breakdown

pathway of self-destructive decline

86-94% illnesses psychosomatic, stress → inadequate or bruncites behavior, out of touch c̄ affection.

You can't give what you don't have. If can't experience trust in self, cannot be trusted.

Denial - Not even knowing in yourself.

(model)

Anger

want
Didn't Get

awful
Terrible

worthless (me)
bad (you)

Brent Confidential.

Art. When trying to get ministry going, new ball game, new recommendation.

DE A #7 decisions made for wrong reason Regional elder bringing more accountability into decision making.

Brent Motion Hisp Dist be integrated into Reg./Dist. System immediately. 2nd Delores Berry

passed unanimously

Del Ber Motion Committee set up to help do this. Jose Pareto to be involved in this.

DE Not in our purview, maybe.

Ken E To ease transition, encourage churches to let other churches know. People in Hispanic district need to be invited.

DE To facilitate WCE, District areas to be involved ~~that~~ in making transition to Regional structure other persons should be involved

GL GSS ask chair to be spokesperson to Hisp. Churches + Jose Mojica + ask any other person to assist in making transition to Regional Struc.

DE If I have any culpability, it is because they are not here.

Brent You have no obligation to invite J. Mojica to go c you.

DB I will help.

DE Ernestine Cantu, other people.

Worthlessness - first class ticket to depression.
You're bad - " " " " hostility.

Anger

Inseperably linked to

- self-esteem
- self-hate

anger + self-esteem are basic to mental ~~health~~ physical health.

Injustice + fear:

If I am never angry:
then

artificial anesthetized incapacitated uncaring	lousy for ministry

---

Anger

want
need
plan
expect

change
want
need
expectation
in self

→ frustration → anger — not dealt c̄ → withdrawal

↓ dealt c̄ appropriately
↓ dissipates

↓ blame — self-depression / others hostility

blocked
prevented

DB/ He's being supported, in part, by F.

Bob H/ Only report Jean W. receives from Jose is his report for GC.

HL/ Spanish-speaking people are not being treated fairly. Jose hides behind language.

DB/ Even if abused & used by 30 W. people, have a hard time dealing c̄ anglos.

Bob A/ Want to fellowship, but afraid will be expelled from F by Jose. B. David is afraid he will not be relicensed. Nogales asked for help, but wanted to channel through WCE. BoE had no record of such a group. Want to be part — have afraid to say so by fear of Jose.

Clark/ Sentiment is there.

Brent/ Is there any sense in going to them? Who is being incompetent to allow that to continue? Is Jean allowing this to continue? Other elders have been buffaloed on this issue, JH has had chokehold on Hispanic Ministry.

GL/

DB/ Jose came to F and asked, we said we don't know and you know. You do. We are not capable.

Bob A/ Real c̄ issue c̄ Troy. Has emotional penchant for Latin. Latino started in L.A. church, in order to get off his doorstep Teri H. passed buck to Troy, who could not say no.

~~Pul~~ Lesson
1-3

One God - job's taken

Depression is manipulative -

People who feel need to be needed. — at what price.

Confrontation works well, if there's a good relationship to begin with. Poor relationship made worse.

Change self for own sake - so not have to live in anger + frustration. (with integrity).

Live with, change, leave.

Anger - not dealt 2.
1. Anger collection (green stamps) (gunny sacking)
2. Passive - agressive behavior "like a lg. dog, simultaneously licks your hand + pees on your foot."
3. Forgetting (not age, overload) getting even.
4. Psychosomatic disorders.

(Triggers - fight or flight)

Fear
Stops production of white cells
Stops digestion.

Homeostasis

Balance under stress.
Effort - Satisfaction
Time - Energy - Ministry
Busy - reflective)

so can be in area and DE not have to make decisions alone.

AH Move Brent's motion (4) Sally, B.A. + Clark.

DE - Boundaries -

DB We should not make decisions for Hisp. Districts — emotional effect on Coord. of Hisp. District.

Bob H. I disagree ĉ asking at this moment. We have taken our action without WCE areas being present. I believe Hisp. churches/areas will grow if they are integrated.

Bob B. Have begged to be part of District + we have not been able.

Art Churches have not separated from District.

DE Promotion of division by separating out -

Bob B. We're not going to talk to one person. Only fellowshipping H. gets is from N.4. Churches should decide.

Brent Motion Chair, Gen. D.B., Bob Bruso, Bob Arthur communicate + coordinate ĉ Hisp. Dist. + the Hispanic Churches with respect to integration into the new region structure as recommended by govt, structure + systems.

DB I don't think they'll talk to us - afraid. Credentialing is shaky ĉ Jose. Church closed J. did not like leadership there. Don't know each other. No representation -

Born Only Once - Conrad Baars

affirmation starts c̄

unaffirmed

DO NOT
- hide & repress emotion
- hang on to fears
- bend over backward to please
- try to make self important by putting others down
- think self no good or worthless
- expect authentic affirmation from everyone

DO
- be yourself
- be on the lookout for what is good in others
- stop trying to affirm yourself to prove to yourself + the whole world that we are good + worthwhile -
- wait impatience, unhurriedly, in openness, while living your life in your way
- be gentle c̄ yourself.

learn to receive + be grateful.
Learn to give authentically.

Forgiving is change - in me.
Damaged
Deprived > significant by
Hurt
abandoned
Give for my own sake after injury + I must change.

Homeostasis must be restored.
Choices -
More cynical
More compassionate > live c̄ consequences

Prelim. document	GSS pkt approved what Clerk	Exec. Dir (?) 7-8%	pay Elders in place	termination of Clerk's salary as at present.
4/79	7/83	10/1/83	1/1/84	4/1/84

DE: Need for a transition plan as whole thing sabotaged.

Ed/ Expect Nancy to be paid until 4/1/84. Don't expect it to be that hairy.

Bob H/ Elders are exec. comm, + they here Exec. Dir.

Clark/ Possibly by 1/1/84.

Hil/ Ask for budget – "Pt. B." if GSS plan adopted –

DE/ Elders – % Budget – what abt. previous mandates by GC.

N.E.D 4/79 Dist Conference – Prelim. document.

Clark/ Michael Mark is meeting March 2-3-4 in S.F. c̄ Finance Comm.

DE/ NCC meeting March 11-12. at S.F. Nancy + DE will be there.

Brent/ Appr 2 people to wk c̄ Don (1 clergy, 1 lay)

B18

TY 702 PERSONALITY, CULTURE AND RELIGIOUS DEVELOPMENT

Jernigan, Fraser, Gibson and Allen — Semester 1, 1981-1982

Rot 129 — Wed. Thur. 11:00 — 9-10 Tues. & Fri.

Introduction

The focus of this course is one of the great mysteries of creation--the human person. There are wonders of personality which cannot be captured by any system of thought. There are aspects of living as a person and relating to other persons which must proceed on faith assumptions rather than scientific certainty, but the social sciences can help us to understand ourselves and the other persons with whom we interact personally and professionally.

We begin with some questions--What does it mean to be a person? What is the potentiality of human personality? How can persons develop the fullness of their potentiality? What blocks and/or distorts such development? What is the place of religious experience and participation in religious institutions in the growth of persons? How can the religious community contribute to the religious nurture and care of individuals and families?

These may sound like theoretical or "academic" questions, but the basic questions -- what it means to be a person and how we can fulfill our potentiality--are part of our living from day to day. We draw on our own experience and various other sources in our efforts to find answers. This course will provide the resources from the social sciences, particularly psychology, to help us. The theological, philosophical and ethical aspects of such questions must be recognized but will be discussed more fully in other courses in the curriculum.

The ways in which the basic questions of human existence have been viewed have varied from one culture to another and from one period of history to another. In reflecting on psychological theories and our own views it is important to recognize the influence of cultural and historical biases. In our day it is particularly important to recognize the influence of class and culture on our views of persons who have an ethnic, religious, or sexual identity different from our own.

Objectives

Participants will be encourgaged to develop their own set of expectations of what they want and need to learn from the course. The following objectives reflect the intentions of the staff. It is hoped that students will

1. Develop ability to discuss three major theories of personality (Freud, Jung, and Erikson) in the light of:
   a. The relations of the theories to each other.
   b. Basic issues in personality theory.
   c. The relevance of these theories for understanding and interpreting the experience of a person, as reported in an autobiographical case study. (The Autobiography of Malcolm X).
   d. Feminist critiques of Freud and Jung.
   e. An analysis of the influence of history and culture on particular theories.

2. Become familiar with and evaluate current theories of religious development as related to:
   a. Erikson's and Piaget's theories of personality development
   b. Theories and research in "faith development" (Fowler) and moral development (Kohlberg)
   c. The dynamics of religious experience and religious growth in Freud, Jung, and other personality theories.
   d. The importance of cultural differences, as illustrated by a literary "case study" (James Baldwin's, Go Tell It On The Mountain)

3. Consider the teaching and healing role of the church, in light of current psychological and sociological insights.

4. Recognize the influence of the cultural-historical context on the growth and religious experience of person's (specifically, Malcolm X and John Grimes in Go Tell It On the Mountain and related background material in books by Roberts, Martin and Martin, and Frazier and Lincoln.)

5. Develop and evaluate a peer teaching-learning method of adult education. (small group sessions)

6. Relate class and group sessions and readings to their own experience and reflections through keeping of a personal Journal.

Content and Methods

The course will seek to combine class lecture-discussions, small group teaching-learning experiences, and individual study. The individual student's primary means of reflection, evaluation, and integration will be a Journal of responses to lectures, groups discussions, and readings. Suggestions concerning the content and methods of journal-keeping will be given below. The actual class sessions will be divided between lectures by the staff and presentations and discussions in small groups. The presentations of some of the materials on the historical and cultural context of Malcolm X and John Grimes and most of the personality theories will be the responsibility of student participants in small groups (see Instructions for Peer Groups). Class lectures during the first half of the course will introduce the disciplines of pastoral psychology and religion and education and present different perspectives on the case study and personality theory. A mid-term examination will assess the progress of students in relation to objectives 1 and 5 as listed above (see instructions for Peer Groups).

In the limited number of sessions in November and December (see schedule) there will be an introduction to the developmental theories of Erikson, Piaget, Kohlberg, and Fowler. The final case study, Go Tell It On The Mountain, will illustrate the interactions of cultural-historical context, family and personality development, and religious experience. The final examination wil assess students' progress in relation to Objectives 1-5.

Suggestions for Journal Keeping

The student's Journal is an opportunity to relate the materials of the course to his/her own experience and thinking concerning personhood and individual growth in cultural context. The Journal should contain weekly entries which report the student's reflections on issues raised in lectures, group sessions, and/or readings. A brief summary at mid-term and at the end of the semester should pull together the student's thinking about one important issue which has emerged from the course. The issue discussed at the end of the semester may be the same as the one discussed at mid-term, but may also be a different issue. The following questions are suggested for organizing the weekly journal entries:

1. What "speaks" to me out of the materials I have heard or read this week?

2. What is the "message" for me?
3. What are the implications for my thinking and/or for my growth?

Journals will be evaluated by the instructors of the course on the basis of the student's efforts to reflect on issues raised by the sessions or readings. The two grades for the Journal will be important in the student's final grade.

Instructions for Peer Groups

The groups which will meet for part of each class session offer an opportunity to learn and evaluate a small group method of adult education as well as teaching and learning some of the important content of this course. Such a group method assumes that students are adults who can take responsibility for their own learning and can share this responsibility with other students. The topics to be covered in the small groups are listed below, and each group will need to develop its own schedule of presentations by group members. In addition to oral presentation of a topic the member accepting responsibility for that topic will need to prepare copies of a coherent outline or a brief summary of the material to be presented. These copies are to be shared with group members before or during the presentation. This written material will be important for each member in preparing for the mid-term and final examinations. A copy of the written material is also to be given to one of the instructors on the day of presentaition. For duscussions of personality theories and critiques of those theories, coherent outlines covering the major aspects of the theories or critiques will be important. For background material for the two case studies (Malcolm X and John Grimes) brief written summaries may be more appropriate.

Tentative Schedule of Topics:

September 23:	The black family and the black church (background materials for the discussion of The Autobiography of Malcolm X and Go Tell It On The Mountain).	Gerry. David Colwell.
September 30:	The personality theory of Sigmund Freud	Frances + Brenda
October 7:	The personality theory of Carl Jung	Thom
October 14:	Feminist critiques of Freud and Jung	→ marge David
October 28:	Mid-term	

David

November 4: Personality development according to Erickson Thom Brenda

November 18: Development of Moral Reasoning: Piaget and Kohlberg - Frances Berry

December 2: Review of materials on Black family and black church and discussion of Go Tell It On the Mountain Marge

Materials for presentations on the black family and the black church (Sept. 23, Dec. 2) can make use of Roberts, Roots of a Black Future: Family and Church supplemented by Martin and Martin, The Black Extended Family; Stack, All Our Kin; and Frazier and Lincoln, The Negro Church in America; The Black Church Since Frazier.

The suggested resource for presentations on personality theories is Hall and Lindzey, Theories of Personality, Third edition. Other resouces may be used as desired. Duska and Whelan: Moral Development: A Guide to Piaget and Kohlberg may be used for presentations on those two theories.

The effectiveness of the groups in working together will be evaluated in the two examinations. A list of issues for review purposes will be distributed in the two examinations. A list of issues for review purposes will be distributed on October 14. The group meeting on October 21 may be used for group review, and the mid-term will be a group oral on October 28. There will be a group grade for the quality of the group interaction and an individual grade for each member for demonstration of ability to discuss the selected issues. Each group will decide whether to have another group oral or individual written examinations for the final examination. The group session on December 9 may be used a a review session in preparation for the final. The final will be scheduled during final examination week, probably December 16.

Tentative Schedule

Small Groups

September 16	Introduction and Organization
September 23	Malcolm X in Historical and Cultural Context -- John Cartwright
September 30	A Pastoral Psychology and Pastoral Care Perspective on Malcolm X -- "A Death in the Family" -- Homer Jernigan
October 7	A Religion and Education Perspective on Malcolm X -- "The Education of a Leader." -- James Fraser
October 14	Feminist Perspective on Personality Theory -- Patricia Gibson and L. Frederick Allen
October 21	Interactions of Personality, Culture and Religious Experience -- Staff
October 28	Mid-term Examination
November 4	Review of mid-term Introduction to Developmental Theories
November 11	**Veterans' Day Holiday**
November 18	Faith Development -- James Fraser and L. Frederick Allen
November 25	**Thanksgiving Holiday**
December 2	Personality, Culture, and Religious Development -- James Fraser and Homer Jernigan
December 9	Summary
December 16	Final examination

Black Fam + Black Church

Small Groups: 3:30 - 4:50

(See Instructions for Peer Groups)

EXPECTATIONS

(Written and Oral)

1. Preparation of a brief statement including: Due: Sept. 23

   a. Your name and degree program
   b. Your present family status
   c. Previous course work in Psychology and Education, if any
   d. Academic and Professional goals
   e. What you hope to learn from his course

2. Participation in a small group

   a. Presentation of background material on the black family and the black church and/or one personality theory, and/or feminist critiques of one personality theory (Scheduled by small Group)
   b. Preparation of an outline or brief summary of your presentation, to be shared with group and staff (due date of presentation)
   c. Discussion of case studies and selected issues from the syllabus (Scheduled by small Group)
   d. Participation in group oral(s).

3. Keeping of a weekly Journal Due: November 4 and December 9

Readings

Rohrbach: Women, Psychology

In addition to readings which will be necessary for preparing presentations to your small group, the following reading will be asumed in class sessions:

The Autobiogrphy of Malcolm X	by September 30
* Toward a New Psychology of Women (by Miller)	by October 14
Life Maps: Convesrations on the Journey of Faith (Fowler and Keen)	by November 18
Go Tell It On The Mountain (Baldwin)	by December 2

Students are encouraged to read relevant chapters on personality theories in Hall and Lindzey and Duska and Whelan's Moral Development: A Guide to Piaget and Kohlberg.

Suggested Outline for Presentation of Personality Theory

1. What is the cultural-historical context in which a particular theory was developed? What purposes did the theorist have in mind?

2. How is personality defined and conceptualized? (What is the nature of personality? What are the structures and dynamics of personality?)

3. How does personality develop? (What influences maturation and growth? what are the stages of development? What are the developmental issues or tasks at each stage? What blocks or hinders growth? What contributes to pathological development?)

4. What are (or should be) the goals and direction of personality growth? Wht does maturity or health mean? What is a healthy personality?

5. What is the nature of religious experience and what part does religion play in personality development?

READING RESOURCES

REQUIRED

Baldwin, James	GO TELL IT ON THE MOUNTAIN
Fowler and Keen	LIFE MAPS: CONVERSATIONS ON THE JOURNEY OF FAITH
Haley, Alex (ed.)	THE AUTOBIOGRAPHY OF MALCOLM X
Miller, Jean Baker	TOWARD A NEW PSYCHOLOGY OF WOMEN

Resources for Presentations to Small Groups:

*Frazier and Lincoln	THE NEGRO CHURCH IN AMERICA, THE BLACK CHURCH SINCE FRAZIER
*Hall and Lindzey	THEORIES OF PERSONALITY, THIRD EDITION
*Martin and Martin	THE BLACK EXTENDED FAMILY
*Roberts, J. D.	ROOTS OF A BLACK FUTURE: FAMILY AND CHURCH
*Stack, Carol	ALL OUR KIN

(See list of readings suggested for feminist critiques of personality theories)

*On reserve in the Library; Hall and Lindzey is available for purchase

Reserve List

Clarke, J.H.	Malcolm X, The Man and His Time
Duska and Whelan	Moral Development: A Guide to Piaget and Kohlberg
Erikson, Erik H.	Childhood and Society
	Identity and the Life Cycle
	Insight and Responsibility
	Toys and Reasons
Fowler and Keen	Life Maps: Conversations on the Journey of Faith
Frazier and Lincoln	The Negro Church in America, the Black Church Since Frazier
Hall and Lindzey	Theories of Personality
Hennessy, Thomas	Values and Moral Development (chapters by Fowler and Selman)
International Conference on Moral Development	Toward Moral and Religious Maturity
Martin & Martin	The Black Extended Family
Miller	Psychoanalysis and Women
Roberts, J. D.	Roots of a Black Future: Family and Church
Stack, Carol	All Our Kin

List of Group Members

Tentative List of Scheduled Presentations

M. Ragona

INCEST TABOOS IN FEMINIST THEORY

I have been interested for a long time in the feminist refutations of Freud's theories, and using Rohrbaugh's Women: Psychology's Puzzle, I was able to make a presentation of facts drawn from newer thinking about women's social and sexual development. As a part of this, I became interested in Freud's views of the girl-child's sexual development and the question of why Freud would think that the female child would want to have a baby by "daddy," and equate this with the desire to possess a penis of her own. I thought then, and think now, that this is a typical male evasion of the male's desire for the child and his projection of this desire onto the child.

A very interesting article in SIGNS: Journal of Women in Culture and Society tends to bear this out. The authors point out that the male child learns that he may not consummate his desire for his mother because his mother belongs to his father and his father has the ability to inflict punishment on him -- terrible punishment: deprivation of his maleness. On the other hand, the girl does not in the same sense belong to the mother -- actually she belongs to the father (and at marriage, for example he has the privilege of giving her away) and the mother does not have the power to punish the child (or the father, in most cases), therefore the incest taboo between fathers and daughters is not as strong. As the author stresses, there is no punishing father to avenge father-daughter incest.[1]

So - is castration fear OK?

No castration? This theory seems rooted in Freud!

The girl child learns that she is comparatively powerless as a child, and that she will continue to be relatively powerless as an adult. Phyllis Chesler states that "Women are encouraged to commit incest as a way of life...as opposed to marrying our fathers, we marry men like our fathers." She then lists an array of ways in which husbands are like fathers: they are older, have more money, are taller, stronger, have more power, etc.[2]

Herman and Hirschman, the authors of the SIGNS article, further point out that in families where there is a strongly patriarchal structure, violations of the incest taboo occur most

frequently. Incest offenders, according to them, are often characterized as "family tyrants" or "despots," who tend to abuse their authority in the family, often socially isolating the mother, the children, and particularly girl children from the outside world. Problem c̄ stats in that most incest cases probably are never reported.

Herman and Hirschman did a study of father-daughter incest among clients in psychotherapy who had reported their incest experiences to their therapists. The incest victims were 2-3% of their total caseload, although no other clients were asked about incestuous relationships in their childhoods. Many of them complained about social isolation and depression, for many there were marital problems, and a high degree of family disorganization and deprivation. In most of the cases, the incestuous relationship had gone on for at least three years, and most of the victims were between 6-9 years of age when first approached. The families were blue collar, white collar, professional, cutting across class lines. One was a college administrator. The majority of the families were intact and maintained a facade of respectability. The family secret! In the families where there was a high degree of disorganization, etc. the women were most complaining of distress in their lives. victims - mothers!

Most of the clients had previously had psychotherapy with a male therapist, who discounted the importance of the incestuous relationship, and felt that the male therapist tended to identify with the father's position and tended to deny or excuse his behavior and project the blame onto the victim. It would be interesting to compare this with fem. with female therapists

As was said at the beginning of this paper, it is my belief that Freud himself tended to do this same thing. From Freud's letters, etc. to his young wife, he saw himself in a paternal relationship with her and treated her in the early years of his marriage as a daughter/wife. (His wife was 16 or younger when he met her.)[3] It is highly possible, in light of Freud's relationship with an adolescent at one point in his life, that he might indeed have found his own daughter attractive and not wishing to deal with these feelings, projected them onto the child, and from there to all female children. Makes sense —

Lesbian women, from my counseling practice at least, have a high number of father/daughter incestuous relationships, and, indeed, the number of women who have discussed this with me has led me to believe it is more in the range of 5:10 or even 10:15. If a large number of women, particularly those who become lesbian at some point in their lives, have had incestuous relationships with their fathers, the practice may be more far-reaching than expected, and the results more profound for women's sexuality than the literature might indicate.

Herman and Hirschman suggest that consciousness-raising has often been more beneficial and empowering to women than has psychotherapy. with male psychotherapists. In particular, the public revelation of women's sexual secrets may have contributed more to their liberation than the attempt to heal individual wounds through psychotherapy. One of the reasons for this may be the greater honesty of the process, and the distance from a psychoanalytic theory of female psychosocial development which continues to present that development from the position of the offending father rather than the offended child.

This article, and the book Kiss Daddy Goodnight, have both made me aware of the need for counselors, and particularly pastoral counselors, to look beyond the standard treatment to feminist theory for answers. Incest, rape, battering, may all be aberrant manifestations of strongly patriarchal families, and may well occur in "good Christian families," particularly those where the father is tyrranical or despotic -- in the best Christian tradition!

Good summary, Marjorie. How does this research relate to your own concepts of health/illness? (Leaving Freud behind!)

CB ✓

Bibliography

1. Herman, Judith and Lisa Hirschman: "Father-Daughter Incest" in SIGNS:Journal of Women in Culture and Society, Vol. 2, No. 4, 1977, (Univ . of Chicago Press, Chi.), p. 740ff.

2. Chesler, Phyllis, "Rape and Psychotherapy," in RAPE: The First Sourcebook for Women, ed. Noreen Connell and Cassandra Wilson, (New York: New American Library, 1974), p. 76.

3. Freud, The Origins of Psychoanalysis: Letters to Wilhelm Fleiss, Drafts and Notes: 1887-1902, N.Y. Basic Books, 1954, p. 215.

Self Esteem - natural needed
Belonging
Worth
Competence.

"It is not good for us to be alone." Community is a need.

Nuclear family is an invention of western society. All over world, family is larger. Nuclear family creates loneliness. People used to be present in home/ greater security.

Need to belong - innate. Body of X - we belong to each other.

Self-Worth -
Loved, competent, are approved of, affirmation.

Competence -
Achievement oriented, goal-oriented.

<u>Distrust of System</u>
justice, economics, law, gov't. People have been hurt by it - cannot trust them. People trying to maintain identity. People in outgroup who do not belong, rejection.

(competence, worth, belonging)
vs.
(belonging, worth, competence)

Changes, relocation, unsettled, alienated, separation.

Ultimate loneliness –
Separation from God –
Feeling alone, not being alone.

Emotional Isolation
Cut off within self. Alienation

Social Isolation
Not being like others. Physical. Need to be touched + to touch. Have learned distance, physical.
Cut off from familiar activities dependent. inability to take from others.
alienation from own body.

Intellectual Isolation
not understood.

Spiritual Isolation
Cut off from God. Ephesians 3:14. "Love of Christ, be filled.

Loneliness is not sin, is pain.

Some people angry in loneliness + push away.

Marge

Frances S Burroughs

- Jean Piaget - Nov 18, 81

Developmental psychologist

BIOGRAPHY

- BORN 1896 Neuchâtel Switzerland
- age 10, 1st publication (a description of a partly albino sparrow, observed in public)
- age 15 - directed his work toward biological explanations of knowledge. A goal that is still clearly reflected in his work.
- 1915, age 18 recieved Baccalaureate from University of Neuchâtel Switz.
- 1918 - recieved doctorate in natural science from same University
- age 21, already published 25 professional papers mostly on mollusks.

natural scientist

adaptation to environment not to development alone.

- 1918 - Zurich, studied and worked in several psychological clinics
- 1919 - Paris - 2 years at Sorbonne and worked in Binet's laboratory (a grade school) standardizing several tests. - Became intrigued with the incorrect answers children gave to questions on the test.

- there after, he was at work examining the reasoning process's of children's response

- 1921 - Geneva, position as director of studies at the institut J.J. Rousseau in Geneva.

- By age 30, Piaget was famous for initial work in psychology, published over 30 books and 100 journal articles.

- Piaget at age 83 reports to be in fine condition. He is an untiring worker. Each summer at the end of the school year, he collects his research findings for a year and heads for an abandoned farm house in the Alps where he spends the summer in isolation, writting and walking. His where abouts unknown to but a few friends and his family, when summer ends, Piaget returns from the mountains with a new book or 2 and several articles.

- sources -
  Barry J. Wadsworth / Piaget: theory of Cognitive development

  J. H Flavell / Developmental Psychology of Piaget

Process of development not mental state of mind.

Moral Development has 2 broad stages
heteronomy + Autonomy

Rules are external laws because they are sacred + laid down by adults. || Rules are seen to be the outcome of a free decision + worthy of respect in the measure that they have enlisted mutual consent.

How the mind comes to respect rules:
1st must be a consciousness of respect for rules e.g. the extent to which the rules become restraints, and 2nd, a practice of rules. Piaget was interested in the correspondence between the consciousness of, or respect for the rules + the practice of them.

3 — stages of cognitive organization

Autonomy in cognitive organization is the basis for the social organization necessary for moral development.

a child

1) motor rules - age 2 - merely play's with marbles. no rules govern activity

2) Ritual observances age 2-6
a child begins to imitate the play or game, or ritual he observes.

3) Egocentric stage 6-7, cognitive child at this point has not yet differentiated himself from the external world. this is the transitional stage for the child.
heteronomous → autonomous

4) ages 7-10 child moves from purely psychomotor pleasure of the 1st 2 stages, to pleasure gained from competing with others

5) age 11-12 the child developes the ability for abstract reasoning, + at this time codification of rules take on great importance. children are interested in rules, for rule's own sake.

6) Beyond 12 - respect for rules matures as the child reaches the stages where he is capable of cooperative activity & heteronomy begins to diminish.

(through) Notes on Developement of Respect for Rules

- children 7-8 consider themselves humbly submissive to all rules that govern their lives

p. 13

- the heteronomous child, while holding divine respect for rules, does not have adequate understanding or motivation to be consistent in the practice of rules.

- not until a child is at the stage of autonomy in a given rule or set of rules, will his knowledge and respect approximate his practice of rules.

V

Heteronomy and the Child's Judgement of Right + Wrong

Clumsiness 17
stealing 19
lying 20

moral realism - the tendency to regard duty and the values attached to it as self-subsistant and independent of the mind, as imposing itself, regardless of the circumstances in which the individual finds themselves.

- Duty = heteronomous obedience.

- Piaget researched this (Right + Wrong) under the issues of:

	Clumsiness	- page 17	(Book Moral Development)
	Stealing	- page 19	" "
	lying	page 20	" "

tories, test
results,
read

Development of Justice

- The rule of justice is seen as immanent condition of social relationships or a law governing their equilibrium. - page 27

- Retributive Justice - the child bases his selection of punishment on the criteria of what hurts the most, not what is related to the offence. page 28

VI

group responsibility - depending on the age & situation the child's view varies, the child is viewing. page 30

immanent Justice - young children believe that nature is a partnership conspiracy to maintain the universal order + punishes children who do not conform to that order.
e.g. the boogie man will get you if you are bad. page 32.

children around 8-yrs, tend to dissociate from physical, biological, ~~human~~ + natural laws

distributive Justice - equality is treatment in the manner of which things are divided & distributed.

Kolberg

6 - ~~###~~ stages of development. They are divided into 3 levels: pre-conventional, conventional, post-conventional.

- pre-conventional — Physical consequences of action important. Punishment for action. page 45
  - Stage 1 punishment & obedience
  - Stage 2 instrumental relativist orientation

- conventional ~~Individual concrete experiences.~~
  - stage 3 interpersonal concordance
    e.g. "good boy, nice girl"

post-conventional
moral values, principles, w.
and application apart from authority

VII

Stage 4 - Law and order orientation

post-conventional (autonomous level)

Stage 5 - social construct legislative orientation

Stage 6 - Universal ethical principle orientation

These are pages & examples to explain the stages. each page above number is in the order ~~of~~ seen ~~below~~.

Stage 1 page 53
2 " 54, 57
3 " 59 - 61
Stage 4 pages 64
5 pages 68-69 + 73
6 " 77-79

preconventional - the child is responsive to cultural rules and labels of good/bad, right/wrong, but interprets this ~~in~~ as physical or hedonistic ~~conventional~~ consequences of action (punishment, reward, exchange of favors) or in terms of physical power.

~~post~~-conventional. attitude of conformity to personal expectations and social ~~loyalty~~ loyalty to it. actively maintaining supporting, & justifying the order. group identity.

KOHLBERG'S THEORY OF MORAL DEVELOPMENT-- Outline for TY 702
Jerry Avise-Rouse

I. Pre-Conventional Level

A. Stage 1-- physical consequences of action understands punishment

B. Stage 2-- understands morality in terms of satisfying own needs, sometimes other's needs

Pre-conventional level is characterized by individual concrete experiences in terms of pain and pleasure, and punishment(1) and reward (2).

II. Conventional Level

A. Stage 3-- please & help others; conformity & loyalty; seeks approval of family, peers and nation, etc.

B. Stage 4-- orientation towards authority, rules, maintenance of order; duty is the key concept.

Conventional level is characterized by social activity, please others in stage 3 toward maintenance of the social order in stage 4. Self sacrifice appears in 3 while the sacredness of law appears in 4. (and duty)

STAGE 4B-- or 4½ Transition from stage 4 to stage 5. Characterized by the questioning of rules behind law and inadequacy of conflicting laws when all laws are sacred. What is behind laws? 1) what is laws' purpose? 2) Principle of Majority Rule. 3) Moral law

Skepticism, cynicism & relativism.

Stage 4B accentuates the tendency of stage 4 to become more abstract and look for ordering principles.

III. Post Conventional or Autonomous Level

Stage 5 A. Social Contract--Legalistic standards that are examined and agreed upon by society.

Stage 6 B. Universal Principle A decision of conscience Self chosen - seek logic, consistency, universalization.

The Autonomous level is characterized by the postulation of principles seeking the best possible world. We ought to... appears. Morality and law are seen as the creation of humanity. King and Gandhi are seen as the best examples of stage 6.

Transition between stages: 1) Progress through the stages comes in order; no skipping or jumping around. They follow this order. 2) A person cannot comprehend reasoning more than one level above the level the person is presently at.

(cont.)

3) There is a cognitive and natural attraction to the next higher level. 4) Movement between levels comes at points of cognitive disequilibrium(when level can not cope with moral dilemma presented by problem).

For examples of all levels' reasoning, we examine Kohlberg's Heinz story

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I A. Cultural & Historical Context

1. Erikson's Personal Background
   A. Family
      1. Parents were Danish
      2. Mother - Jewish
      3. Father - ? never knew } separated at Birth
      4. Remarriage to Dr Homburger, pediatrician in Karlsruhe
      5. Adopted, American Citizen → Erik Homburger Erikson.
      6. Married - Joan Serson, dancer & teacher.

   B. Education
      1. Art
      2. Taught children in Vienna
      3. Trained in Montessori Method - develop child initiative via play and work.
      4. Associated to Anna Freud - studied psychoanalysis.

   C. Work Experiences
      1. Boston A was first child psychoanalyst in City.
         B Position at Harvard Medical School
         C. Research @ Harvard Psych Clinic
      2. Conn - Yale Univ. Medical School, Instructorship
      3. South Dakota - worked w Sioux children on reservations.
      4. California - Studied child development at Institute of Child Welfare.
      5. Stockbridge, Mass.
         A. Austen Riggs Center in Psychiatry - Residential Psychiatry
         B. ~~Professor~~ Professor @ Harvard

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IB. Purposes theorists had in mind

A. Tries to show how trauma of early life are recreated in a transformed way in adult life.

How socialized by society

Uses psychosocial & psycho. history

1. Observed normal children and adolescents in play situations } what do c. toys reveal situations. 10-12 y.o. already socialized.
2. observed Indian culture relative to apathy - lack of competition?
3. Studied lives of historical figures including Luther and Ghandi. What caused them to change course of history.

2A. Personality defined & conceptualized.

1. Erikson perceives his work/theory as post-Freudian; following Freud's basic doctrines i.e. oral, anal, phallic & genital stages. Noted for work in latency period.

B. Structures and dynamics of personality

(1.) Based on psychosocial and psychohistorical studies.

2. Development extends into old age. So based on stage theory: 8 in all, 4 occurring in childhood and infancy, the 5th during adolescence, the last 3 during adult years including old age.

(3.) Case history & life history.

Case history: How person deal c̄ crises.

life history: How person keeps self together.

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3A. How does personality develop?

Non-pathological

1. Each stage is not passed through and left behind but contributes to the formation of the total personality:
2. Epigenetic principle - embryological term
3. Stages or Ego quality
4. Virtue - ego strengths
5. Ritualization - cultural patterned way of doing / experiencing something daily.

3B. Stages

I. Trust vs Mistrust (oral-sensory stage)

Infancy

A. Mother relationship to child
B. Mother - child - world.
C. Acceptance → Absence for a period of time.
D. Hope - (Virtue) def.
E. Numinous - (Ritualization)
F. Estrangement
Separation & Abandonment
G. Idolism - (perverted Ritualism)

II. Autonomy vs Shame & Doubt - (anal-sexual stage)

Toddler

(Possible toilet-training problem)

A. What is expected, privileges
B. Activity oriented, demand for self control
C. Develops autonomy
D. Will - (Virtue)
E. Judiciousness - (Ritualization)
F. Legalism (P.R)

Pseudo-speciation -
Prejudice arises
Us vs. them
Me vs other.

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III. Initiative vs Guilt (genital - locomotor stage)
young child 4-6
A. Mastery & responsibility
B. Initiative & autonomy → planning, determination of achieving goal.
C. Guilt -
D. Purpose - (virtue)
E. Dramatic - (Rit.) (costumes, make-believe, roleplaying)
F. Impersonation (PR) (unreal person).
(Persona - Jung)

Child plays.

IV. Industry vs. Inferiority (Freud's Latency period) Fertile period. competitiveness arises.
6-12
A. Formal education -
B. Rewards of perseverance & diligence.
C. Use of tools
D. Inferiority unable to do so
E. Competence (Vir)
F. Workmanship
G. Formal (Rit) Cultural rituals emerge
H. Formalism. (PR)

V. Identity vs Identity Confusion & negative identity
12-teens.
Peer group
young age
A. Def. of what one is @ present, future
B. Ego can select adaptations to threats & anxiety
C. Identity crisis/confusion - view of others, confusion of roles
D. Negative Identity
E. Fidelity - (Virt) Development of ideals
F. Ideology - (Rit) Integration of integrity - Know who you are enough to act on it.
G. Totalism (PR) Totalitarianism -
unquestionably right in ideal.

Hitler Youth
Moonies

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VI. Intimacy vs. Isolation (
Young Adult
A. Uniting identities & schemes.
B. Mutuality in sexual genitality
C. Isolation
D. Love (Virt)
E. Affiliative (Rit)
F. Elitism (PR)

VII. Generativity vs. Stagnation
Mature adult
Jung - self.
A. Concerned & generativity
B. Impoverishment / stagnation
C. Care (Virt)
D. Generational (Rit)
E. Authoritism (PR) self-sacrifice becomes possible Teaching
authority incompatible & care.

VIII. Integrity vs Despair fear of death + wish for
order + meaning within larger order.
Status quo's where it is at.
Edu adult
patrimony of sons!
A. Adaptation to successes & failures of life
B. Despair
C. Wisdom - (Virt)
D. Integral - (Rit)
E. Sapientism (PR) pretending to be wise when not.

4. Goals & direction of personality growth
A. Creative ego
1. Factuality — inner readiness + outer opportunity; powers of recovery.
2. Universality — facts that are verifiable
3. Luck / Chance — Reality + concrete in visionary world. Retirating + invigorating.

BASIC TRUST
vs.
BASIC MISTRUST ①
HOPE
NUMINOUS RITUALIZATION
recognition
perversion - idolism
"hero worship"
encouragement

Autonomy ②
vs.
Shame / Doubt
Will
judicious ritual
perversion - legalism
pseudospecies.

Initiative ③
vs
Guilt
Purpose
Dramatic Ritualization
pers. - Impersonation
Guilt

Industry ④
vs.
Inferiority
formal ritual
pers. - Formalism
Competence

Identity vs. Identity Confusion
Rit: Ideology
Pers. Totalism
Fidelity
⑤

Intimacy vs. Isolation
Rit: Affiliative
Pers. Elitism
Love
6

Generativity vs. Stagnation
rit: Generational
Pers. Authoritarianism
CARE

Integrity vs. Despair
Rit: Integral
Pers. Sapientism
WISDOM